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NOTES ON GENESIS;

OR,

CHRIST AND HIS CHURCH AMONG THE PATRIARCHS.

By the Rev. N. KEYMER, M.A.

With a Preliminary Notice by the Bishop of Lincoln.

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NOTES ON GENESIS.

'The Former Testament was given . . . to prefigure the likenesses of what things are in the Church.'—S. IRENÆUS, Book iv. Chap. 32, Oxf. Transln. p. 404.

'In the Old Testament the New is concealed; in the New Testament the Old is revealed.'—S. AUG. Qu. 73 on Exodus.

'He who knows beforehand that the Personal Word is everywhere in the written Word, could we but discern Him, will feel it an awful thing to open his Bible.'—Rev. J. KEBLE, *Tracts for the Times*, No. 89, p. 135.

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BY THE

REV. NATHANIEL KEYMER, M.A.,
VICAR OF HEADON, NOTTS, IN THE DIOCESE OF LINCOLN.

WITH A PRELIMINARY NOTICE BY THE BISHOP OF LINCOLN.

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PRELIMINARY NOTICE

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THE signs of the times show that the Old Testament will be the battle-field of the Evil One against Christianity. In order that they who hold the Faith may gain the victory by a successful defence of GOD'S Holy Word, they must learn, and teach others, to see Christ, the Eternal Word, speaking in the Old Testament concerning Himself, as afterwards fully revealed in the New Testament. All helps to the bringing home of this truth to the minds and hearts of the rising generation are of great value; and because the present work appears to me to be very likely to be serviceable in this direction, I cordially recommend it to favourable acceptance in this diocese.

C. LINCOLN.

January 14, 1880.

PREFACE.

THESE 'Notes' were originally written for the teachers in a Sunday school, that they might be helped in the preparation of the children in their classes, for a series of catechisings on the book of Genesis, on the Sunday afternoons during the Trinity season. The catechisings were limited to 26 of the chief events (being the number of the Sundays after Trinity); the 'Notes,' however, have now been extended, so as to embrace most of the events in Genesis.

Several considerations have induced the writer to think of giving these 'Notes' a wider circulation than was originally intended.

i. *Many persons do not value the Old Testament as they ought*: they think that the work of the Old Testament is done, now that Christ has come, and that it has no value for us, save as a mere history of the past, now that the New Testament has been given to us. The mystical interpretation of the Old Testament will arouse the attention of the mere casual reader of Holy Scripture, while it will fulfil one of its special objects in strengthening the faith of the devout reader, as, beneath the outward garb of true history, the various scenes of the great divine drama of the Incarnation are discovered to be rehearsed in the life of an individual, a family, or a nation.

ii. *The love of allegory and mysticism is deeply implanted in the minds of men*;—witness the steady sale year by year of allegorical books and mystical sermons; while every teacher who has attempted the teaching of mysticism to children, cannot fail to have noticed the delight with which they have listened, and the rapidity with which they have grasped the instruction given.

iii. *The saintly author of the 'Christian Year' urges the teaching of the mystical meaning of Holy Scripture*, even to those whom some would suppose to be least capable of appreciating it. Mr. Keble says: 'We need not fear to inure even poor unlearned persons, having the fear of GOD and leading good lives, with the ancient (mystical) mode of exposition. Humanly speaking, their habits of thought make them for the most part apter to receive it than persons of greater learning and refinement' (*Tracts for the Times*, No. 89, p. 136).

iv. *The interest aroused by these catechisings* (the subjects of which, with the passage and text, were always published beforehand in the *Parish Magazine*) was very striking, for not only did the parents of the children attend better than they had done previously, but also many of the young men and lads of the parish came regularly to church on the Sunday afternoons to listen.

These 'Notes' are not intended to be merely read through, but *worked through* carefully. The various texts referred to are not given in full, partly to keep down the size of the book, but chiefly in the hope that the reader will thus be induced to study each subject with an open Bible. A text from the New Testament is given at the head of each subject, as the key-note of the mystical meaning. If these subjects are used for catechising, the children should learn the text, and repeat it at the end of the catechising. These 'Notes' might form materials for a series of Bible instructions on Genesis. The Hymns referred to are *Hymns Ancient and Modern*, revised edition. The references to the Psalms are to the Prayer Book version, unless otherwise stated.

The writer of these 'Notes' desires to acknowledge very gratefully the help he has received from *Notes on Genesis*, by the late Rev. Isaac Williams; *Types of Genesis*, by the Rev. A. Jukes; an outline *Scheme of Catechisings on Genesis*, by his friend the Rev. D. Elsdale; and the Bishop of Lincoln's *Commentary on Genesis*.

May these 'Notes,' feeble and imperfect though they are, be blessed by GOD to the increase of the love and understanding of the wondrous things of His law!

PRAYER

BEFORE READING HOLY SCRIPTURE.

V. Open Thou mine eyes.

R. That I may see the wondrous things of Thy law.

Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour JESUS Christ. Amen.

Our Father, etc.

CONTENTS.

Subject.	*Passage to be read.*	*Text to be learned.*	*Page.*
	Genesis.		
Preliminary Remarks.			11
The Preparations for Man.	i. 1–26.	Col. i. 16.	12
The First Adam.	i. 26–ii. 8.	S. John i. 1, 14.	14
The First Marriage.	ii. 8, etc.	Eph. v. 32.	16
The First Sin.	iii.	1 Cor. xv. 22.	18
The First Martyr; or, 'The Good Shepherd.'	iv. 1–16.	S. John x. 11.	21
The Ark of Salvation.	vi. vii. viii.	Acts ii. 47.	24
The Bow in the Cloud: 'The Witness of the Covenant.'	ix. 8–18.	Rev. i. 3.	26
Babel; or, 'The Loss of Unity.'	xi. 1–10.	Acts iv. 32.	27
The Call of Abraham.	xi. 27–xii. 10.	Heb. xiii. 14.	29
Abram in Egypt: 'Trust in God.'	xii. 10, etc.	1 S. Peter. iv. 19.	32
Abram and Lot: 'The Good Part Chosen.'	xiii.	S. John vii. 24.	34
Abram and Melchizedek: 'The Help in time of Need.'	xiv.	Heb. iv. 14, etc.	35
Abram and Hagar: 'A Lesson in Patience.'	xvi.	Rom. viii. 25.	38
Abraham: 'The Covenant with God.'	xvii.	Heb. x. 16, 17.	39
Abraham: 'The Friend of God.'	xviii.	S. John. xiv. 23.	41
Lot: 'The Worldly-minded Communicant.'	xix. 1–30.	1 S. John ii. 15.	43
Isaac: 'The Child of Promise.'	xxi. 1–21.	S. Luke ii. 10, 11. Gal. iv. 28.	46
Isaac: 'A Willing Sacrifice.'	xxii. 1–20.	S. John x. 17, 18.	48
The Grave of a Princess.	xxiii.	S. Matt. xxvii. 59, 60.	52
A Bride sought for the Heir.	xxiv.	Rev. xix. 7.	54

Subject.	*Passage to be read.*	*Text to be learned.*	*Page.*
	Genesis.		
The Strivings of Nature and of Grace.	xxv. 19–27.	Gal. v. 17.	58
Despised Privileges.	xxv. 27, etc.	1 Cor. vi. 19, 20.	59
Praying for the Blessing.	xxvii.	S. John xvi. 23, 24.	61
A Vision of the Incarnation.	xxviii.	S. John i. 51.	64
Serving for a Bride.	xxix. 1–31.	Eph. v. 25.	67
Wrestling with God.	xxxii. and xxxiii. to ver. 18.	S. Luke xxii. 44.	69
Joseph: 'The Mission of the Beloved Son,'	xxxvii.	S. John iii. 17.	70
'Tempted of the Devil.'	xxxix.	S. Matt. iv. 1.	73
'With the Transgressors.'	xl.	S. Mark xv. 27, 28.	75
'Highly Exalted.'	xli. 1–53.	Phil. ii. 9, 10.	76
'Leadings to Repentance.'	xli. 53 & xlii.	Rom. ii. 4.	78
'Sorrowing to Repentance.'	xliii.	2 Cor. vii. 9.	79
'In Heaviness through Manifold Temptations.'	xliv.	1 S. Pet. i. 5, 6.	81
'Peace be unto you.'	xlv.	S. John xx. 19.	82
'Nunc Dimittis.'	xlvi.	S. Luke ii. 29, 30.	84
'Bringing many Sons to Glory.'	xlvii. 1–28.	Heb. ii. 10.	86
'The Adoption of Sons.'	xlvii. 28 & xlviii.	Eph. i. 3, 5.	87
The Parting Benediction.	xlix.	S. Luke xxiv. 50, 51.	89
'The Mourning of the Children of the Bride-chamber.'	l. 1–14.	S. Matt. ix. 15.	92
'The Vail taken away.'	l. 14, etc.	2 Cor. iii. 15, 16.	93

NOTES ON GENESIS.

Preliminary Remarks.

THE greatest event that has happened since time began is **the Incarnation**—GOD the Son being made *Man*.

Scrip. leads up to *this* at once, *e.g.* S. John i. 1, 14.

„ speaks of it as '*the eternal purpose*' of GOD. Eph. iii. 11.

„ declares that the *Creation* was connected *w. the Incarn.* All things were created not only *by* Him but *for* Him. Col. i. 16; Rev. iv. 11.

The *whole Bible* may therefore be fitly called 'the Book of the Revelation of JESUS Christ.' Rev. i. 1.

The *Old Test.* records GOD'S works in connection with *this world and mankind in preparation for* JESUS Christ.

New Test. reveals JESUS Christ *Incarnate*.

The *Life* and Death, Resurrection, etc. of *Incarnate* JESUS.

The *effects of this* with regard to *Men* in the *Atonement*, etc.

The *extension of the Incarnation* to Men by means of *the Church and the Sacraments*.

JESUS Christ is *everywhere* in Scripture. *See* S. Luke xxiv. 27, 44, 45.

Hence S. Augustine's Rule—'In order to understand and *interpret* the *Old* Test. *aright*, we must *begin* with the New; and if we meet with difficulties in the Old Test., let us consider them with reference to Christ, and if we see Him revealed in them, we have reason to think we have the solution of the difficulty.'

Therefore many *events* of the Old Test. find their *true explanation* as *types* } of some part of the scheme of the Incarnation.
„ *characters* of the Old Test. find their *true explanation* as *expressions* } of some part of the scheme of the Incarnation.
„ *prophecies* of the Old Test. find their *true explanation* as *predictions* } of some part of the scheme of the Incarnation.

The Bible deals chiefly with *this* world, the *place of the Incarnation;* and *mankind,* the *nature taken into union with* GOD.

Angels spoken of in connection with their ministering to men who have been brought into union with the Incarnate Lord. Heb. i. 14.

Or setting us good examples of reverent worship. Isa. vi. 1–4.

The *Time of Probation and Preparation* from the Creation to the Incarnation, 4000 years—40 centuries.

—o—

The Preparations for Man.

Read—Gen. i. 1–26 : *Text*—Col. i. 16.

Creation=*making out of nothing.*

Creation embraces '*all that is not* GOD'—'*All* things visible and invisible.' (Nicene-Creed.)

(1) **The Heaven**—(*a*) the future scene of the work of the Incarnate GOD, JESUS, the Great High Priest. Heb. x. 24.
(*b*) the future home of man. S. John xiv. 3.

(2) **The Inhabitants of Heaven**—the Angels. Ps. xxxiii. 6.
Who should (*a*) minister to the GOD Man and His members on earth. Heb. i. 14.
(*b*) be the companions of men in the worship of the GOD Man in heaven.
These were created *before* the earth. Job xxxviii. 4, 7.

(3) **The Earth**—the place of the Incarnation.

The Time of Creation—6 *days*—these may be long or short periods, there is nothing to limit them either way. 2 S. Pet. iii. 8.

The Agent of Creation—GOD—*the Father.* Isa. xlii. 5; Acts iv. 24.
the Son. S. John i. 4; Eph. iii. 9; Heb. i. 2.
the H. Spirit. Gen. i. 2; Ps. civ. 30.

The Order of Creation—The *first 3* days *preparatory* for the *following 3*.

1st day, Light, ... for 4th day, Sun, Moon, etc.
2d „ Waters and Heavens, „ 5th „ Fish and Fowl.
3d „ Earth and Herbs, „ 6th „ Cattle and Man.

N.B.—*Water*—the first element represented as 'bringing forth.' Cp. water in the *new creation*, the element used as the channel of the new life. S. John iii. 5.

Sun, moon, etc., *not sources but channels—means—of light* to man, appointed by GOD for this special purpose.

GOD is independent of these—it was light for 3 days without them; but *man is not. e.g.* Josh. x. 12.

So with *Sacraments*—means of grace—of which these are types:

GOD is independent of them; man is tied to them. Acts x. 44, 47.

Blessing first pronounced on *5th day*, so Christ ascended on *5th day* in the act of blessing. S. Luke xxiv. 51.

The wonderful Preparations made for Man—the future 'Temple of God.' 1 Cor. iii. 16; vi. 19.

GOD at work for 6 days.

Everything prepared.

On Earth—Home.
Food. Gen. i. 29.
Pleasure—the beauties of creation.
Occupation—work for GOD. Gen. ii. 8.
Guardians—angels.

In Heaven—A home, companions, and work for eternity. Rev. iv. 8.

Cp. (1) The great preparations made by King David for his son to build the Temple (GOD'S House). 1 Chron. xxii. 1–6.

(2) GOD'S preparation of mankind for 4000 years for the Incarnation of JESUS. Col. ii. 9; S. John ii. 19, 21.

GOD (1) made all things *out of nothing*.
Adore the *power* of GOD. 2 Macc. vii. 28.
(2) made them *all good*, *i.e.* suited to their end and purpose, both individually and collectively.
Adore the *wisdom* of GOD. Ps. civ. 24.

(3) made them all *for Man.*

Adore the *loving care* of GOD for man. S. Matt. vi. 32.

Only to be explained by *the Incarnation*—Man 'accepted *in the Beloved.*' Eph. i. 6; 1 Chron. xxix. 11.

Remember—

i. Unselfishness—Gratitude in the use of GOD'S creatures. 1 Chron. xxix. 14.

ii. Reverential care in the use of what GOD has made. 1 Tim. iv. 4.

iii. The account to be given. Eccles. xi. 9.

Collect, 5 S. a. Easter.

Hymn, 166 or 295.

—o—

The Creation of Man.—'The First Adam.'

Read—Gen. i. 26–ii. 8: *Text*—S. John i. 1, 14.

The Creation of Man preceded by Consultation and Consent of the Three Divine Persons.

'Let US make Man.' Gen. i. 26.

At the *Manifestation of the New Man* (in Whom we are *restored*), *i.e.* the *Baptism of* JESUS, the Three Divine Persons are represented as *consenting.* S. Matt. iii. 16, 17.

So also at the *Institution of Baptism,* by which man is *Regenerated.* S. Matt. xxviii. 19.

at the *Transfiguration,* representing the *Resurrection of the body.* S. Matt. xvii. 5.

at the *Manifestation of* GOD to the *individual:* '*We* will come,' etc. S. John xiv. 23.

The Pattern after which Man is made—GOD Himself.

'Let US make Man *in Our Image, after Our Likeness.*' Gen. i. 26.

This *not* to be understood of *external form.* S. John iv. 24.

Various explanations suggested, but generally supposed in some way to point to the three parts of man—

The *soul* to own, the *understanding* to know, the *will* to love God.

'*To be, to know, to will.*' (S. Aug.)

'Spirit, soul, and body.' 1 Thess. v. 23.

This Pattern *perfectly fulfilled* in JESUS Christ—the 'Image of the Invisible God.' Col. i. 15.

The Matter of which Man is made—'*Dust* of the earth.' Gen. ii. 7; iii. 19.

The Manner in which life was given—by the *breath of* GOD. Gen. ii. 7.

(1) *Animal life*—for cp. Gen. vii. 22; Isa. ii. 22.

(2) *Spiritual life* or *grace* beyond other creatures; alluded to by Job in connection with *knowledge*. Job xxxiii. 4.

Cp. the act of JESUS after *Resurrection*—'He *breathed* on them.' S. John xx. 22.

1st Adam a 'living soul.' Gen. ii. 7.
2nd Adam a quickening Spirit, *i.e.* able to impart Life to others. } 1 Cor. xv. 45.

The Nature of Man—partly spiritual, partly corporeal.

Hence a *link* between previous creations. { angels, purely spiritual. creatures, „ corporeal.

Man the 'Lord of creation.'

Dominion over all creatures on earth. Gen. i. 26, 28.

Ministered to by angels of heaven. Heb. i. 14.

(This lost by the Fall, yet regained and restored to us in JESUS. Ps. viii. 5, 6, applied by H. Spirit to Christ. Heb. ii. 8).

The Nothingness of Man in the presence of GOD. 'Dust of the ground.' Gen. ii. 7.

The Dignity of Man. *Made* in the Image of GOD. Gen. i. 27.
Restored „ „ Col. iii. 10.

The Value of Man, shown by the *special care* taken by GOD for Man's *Creation, Redemption, Sanctification.*

N.B.—The completion and perfection of GOD'S Work implied by GOD'S *Rest.*

Remember—

i. Humility, our claim to GOD'S mercy. Gen. xviii. 27; Ps. ciii. 14.

ii. Grateful love. Ps. cxxxix. 13.
iii. Care of GOD'S work. S. Matt. xvi. 26.
iv. Imitation of GOD, as manifested in the Pattern Man, JESUS, S. Matt. xi. 29; xxii. 20, 21; for nothing but this fulfilment of GOD'S will can really satisfy Man. Ps. xvii. 16.

Collect, 4 S. a. Easter.
Hymn, 43.

The First Marriage.

Read—Gen. ii. 8, etc.: *Text*—Eph. v. 32.

Man's Home—Paradise, a garden prepared by GOD.
A *special favour* and dignity prepared for man *after his creation.* Gen. ii. 8; and cp. 2 Esdr. iii. 6.

Man's Occupation—tending the garden *for* GOD. Gen. ii. 15.
Cp. JESUS, the '*Gardener.*' S. John xxi. 15.
Who tends and keeps the Vineyard (Garden) of the Church, and seeks for 'fruit' on the various 'trees.' Isa. v. 1; S. Luke xiii. 6.

Man's Companions—*the creatures* which GOD brought to him, and on which he exercised his *reason* and *speech* in naming them. Gen. ii. 19.
Yet these *not sufficient* for Man.
Man still '*alone*' on earth in the *knowledge and praise of his Creator.*
So GOD would provide an 'helpmeet for him,' an 'help like unto himself.' Ecclus. xxxvi. 24.
N.B.—Deliberation and pause on the part of GOD before the creation of Woman,
implying *some special dignity and mystery about it.*

The Bridegroom—Adam. } *Both* prepared by GOD. Gen. i. 27;
The Bride—Eve. } ii. 7, 21, etc.

GOD caused a '*deep sleep*' to fall on Adam (ii. 21).
Cp. deep sleep of JESUS on the Cross (Death. Cp. S. John xi. 11–15).
'From his *side*' GOD took a 'rib,' part of himself (ii. 21).

Cp. *the Pierced Side* of JESUS, and the Blood and Water—the two Sacraments of Life. S. John xix. 34.

And formed Woman ('builded,' *see* margin), expressing *gradual work.*

Cp. S. Paul's use of the word '*building*' in speaking of *the Church.* Eph. ii. 21, 22.

Also cp. the Church coming down from GOD prepared as a Bride. Rev. xxi. 2.

The Name given—'*Woman*,' because taken out of '*Man.*' Gen. ii. 23.

Cp. 'Christians,' so called from 'Christ.' 1 Cor. xii. 27; Acts xi. 26.

The Life of the Woman—not as Man, 'GOD breathed into,' etc. Gen. ii. 7.

But derived from GOD *indirectly through Man.*

Cp. *spiritual life* given *through* the *Human Nature of* JESUS. S. John vi. 56, 57.

The Place of the First Marriage—a Garden. Gen. ii. 22; cp. S. John xix. 41.

The 'Father' at the First Marriage, to 'give away' the Bride—GOD. Gen. ii. 22.

Cp. our B. LORD'S words of *the Church*—'they whom *Thou hast given* to Me.' S. John xvii. 24; vi. 44.

The 'Priest' at the First Marriage—GOD. Gen. i. 28.

Cp. the words in the Office for Holy Matrimony—from S. Matt. xix. 6—which assert that *each Priest* at *each Marriage* (lawfully contracted) *acts for* GOD.

The 'Mystery' of Marriage represents 'the *Spiritual Marriage* and *Unity* betwixt Christ and His Church' (Office for H. Matrimony). Eph. v. 32; cp. Rev. xxi. 9, 10; Jer. iii. 14.

(From which spiritual union are raised up spiritual children.)

The Obligations of Marriage.

(1) *Self-Sacrifice.* Gen. ii. 24.

JESUS did it—left His Father in Heaven, and His Mother, the Jewish Synagogue.

The Church must do it. Ps. xlv. 11, 12.

The individual seeking union with JESUS must do it. S. Luke xiv. 26.

(2) *Loving care* each for the other. Eph. v. 25, 28, 29; 1 S. Pet. iii. 7.

(3) *Dependence* of wife on husband, being herself 'the weaker vessel.' 1 S. Pet. iii. 7. *And obedience.* Titus ii. 5.
N.B.—This '*obedience*' the *special* promise of *the wife* in the Marriage Service.

(4) *Faithfulness to each other.* Adultery and Divorce specially displeasing to GOD, not only as sinful in themselves, but also because of the *Mystery of Marriage.*

For us, the Spiritual Children of this *Spiritual Marriage:* 'Honour our Father and Mother (GOD and the Church), that our days may be long (eternal) in the Land (of Heaven) which the LORD GOD giveth us.'

Collect, last blessing in Office for Holy Matrimony—'Almighty GOD, Who at the beginning,' etc. (adapted).

Hymn, 215.

—c—

The Fall of Man.

Read—Gen. iii.: *Text*—1 Cor. xv. 22.

Man made 'very good'—the highest work of GOD on earth. Gen. i. 26.
surrounded by blessings specially prepared for him. Gen. i. 28.
Would he prove himself *worthy* of all this?
Man perfectly *free* to act as he wished.
Forewarned of coming trial by GOD'S words. Gen. ii. 16, 17.

THE TEMPTATION.

The Tempter—Satan—the Devil—a fallen Angel—*the first sinner,* but *disguised.* S. John viii. 44; S. Jude 6.

The Agent in the Temptation—a serpent—one of GOD'S 'good' creatures — unexpected — beautiful — insinuating—fascinating (some of the special characteristics of many temptations).
Cp. Satan's attack on Job through *his wife.* Job ii. 9, 10.
Satan's attack on JESUS through S. Peter. S. Matt. xvi. 21–24.

The real Object of Satan's attack—*Man*—Adam—the Head ;
but aimed at *through* the Woman—Eve.
as the 'weaker vessel.' 1 S. Pet. iii. 7.
as having probably only heard GOD'S command indirectly, through Adam. Gen. ii. 16.

The Manner of the Temptation—*not* direct denial of GOD'S Truth, *but* questioning about it. Gen. iii. 1.

N.B.—*The Temptation* was *from without*
Consent, which made the temptation become sin, was *from within*. Prov. i. 10.
JESUS was tempted from without, but consented *not*. S. Matt. iv. 3; Heb. iv. 15.

THE FALL.

The Woman.—*N.B.*—The various steps down which she went.
Listening to suggested doubts about the Truth of GOD'S Word.
Arguing about the absolute commands of GOD.
She should have fled, not listened and argued. Cp. Ecclus. xxi. 2.
Distrust of GOD'S love.
Disbelief in GOD'S threats.
Desire—lust. Threefold—'lust of the flesh,' etc. 1 S. John ii. 16.
Sin consummated—She 'took'—'ate.'
Contrast the unbelief and disobedience of *Eve*
with the faith and obedience of the *B. V. Mary*.

The Man—Adam.—*N.B.*—The steps down which he went.
He was *with* the woman—'her husband with her' (ver. 6).
Watched her being tempted.
Did *not* help, advise, and protect her, as bound to do.
Saw that death did *not* follow (*immediately*) on her eating.
Remained with her after her fall.
Listened to her temptation rather than GOD'S command.
Took of the fruit at her hands.
Adam in New Test. regarded as the *chief* offender. Rom. v. 12; 1 Cor. xv. 22.
Cp. the care with which JESUS watches over the acts of *His*

Bride, the Church—'I know thy works.' Rev. ii. 2, 9, 13, 19; iii. 1, 8, 15.

And His promise to protect her from the 'gates of Hell.' S. Matt. xvi. 18.

The Place of the Fall—a Garden.

The Place of the Atonement—a Garden. S. John xix. 41.

Results of the Fall.

Shame—'naked,' body and soul—robe of 'original righteousness' gone.

Guilty fear, which made them try to hide from GOD. S. John iii. 20; cp. Rev. vi. 16, 17.

Cp. the conscious innocence and courage of the *Second Adam* coming forth from among the trees of the garden—'Whom seek ye?' S. John xviii. 4.

GOD teaches the need of *Self-Examination and Confession*—'Where?' 'Who?' 'Hast?' 'What?' *Man shrinks from it.*

Adam blames GOD rather than *himself*—'The Woman whom *Thou gavest*,' etc. (ver. 12).

Eve blames GOD rather than *herself*—'The Serpent' (*which* GOD *made*) 'beguiled me' (ver. 13).

Cp. the *Penitent* Prodigal, *accusing self, and coming back* to his Father. S. Luke xv. 18.

The Sentence.—*The Serpent—Cursed.*

The Woman—Subjection to Man—life of sorrow, suffering, etc.

The Man—Ground cursed for Man's sake.
Sorrow.
Toil.
Food—herb of field, instead of trees, etc. of Paradise.
Death—'unto dust shalt thou return.'

Paradise Lost—Man driven out, a punishment for *disobedience.*

Paradise Regained—by the *obedience* of the Second Adam. S. Luke xxiii. 42.

The Tree of Life—Man removed from this, lest he should eat of it in his fallen state.

Restored to Man in the Cross of JESUS,

the fruit of which new Tree of Life Man must now receive. S. John vi. 53.

The Promised Absolution and Deliverance.

The Fall drew from GOD a *fresh Revelation* of 'the eternal purpose which He purposed in Christ JESUS.' Eph. iii. 11.

'*Her seed* . . . shall bruise thy head.' Gen. iii. 15.

'Thou shalt *bruise His heel*'—the *suffering life* of the Incarnate Saviour foretold.

The Tempter used the *Woman* as the instrument for the *Fall* of Man.

GOD would use the *Woman* as the instrument for the *Restoration* of Man.

Remember—Satan is *continually* trying to make *us* Fall. 1 S. Pet. v. 8.

We know not *in what form* his temptation will come, *e.g.* S. Matt. xvi. 23.

i. *Our Warning*—the First Adam.

ii. *Our Example*—the Second Adam. S. John xiv. 30.

iii. *Our Help*—'I am with you,' etc. S. Matt. xxviii. 20; Rom. viii. 31.

Thank GOD for our *Restoration* in His Son JESUS Christ.

Collect, 'O GOD, Whose nature and property,' etc.

Hymn, 172.

—o—

The First Martyr; or, 'The Good Shepherd.'

Read—Gen. iv. 1–16: *Text*—S. John x. 11.

The First Children—born *after* the Fall.

Therefore *not* like Adam originally, 'in the image and likeness of GOD,' but '*in his own image*.' Gen. v. 3.

i.e. in a fallen, *sinful* state. Job. xiv. 4; Ps. li. 5.

Their Names—(1) Cain='possession.' Gen. iv. 1. Probably Eve hoped to see the promise (iii. 15) fulfilled in him. How often a mother's hopes are disappointed!

Cp. B. V. Mary's 'hopes' about her Divine Child. S. Luke ii. 19.

(2) Abel='weakness.' Cp. 1 Cor. i. 27.

Their Occupations—Abel, 'keeper of sheep.'

Shepherds of Scripture — Abraham, Jacob, David, JESUS. S. John x. 14; 1 S. Pet. ii. 25.

Cain, 'a tiller of the ground.' Nothing in his occupation which should *necessarily* hinder him from serving GOD. Cp. Gen. iii. 15 and S. John xx. 15.

A Family Feud.—*Envy* of Cain for his brother.

Cp. 'envy' of *the Jews* for JESUS. S. Matt. xxvii. 18.

The cause—GOD'S acceptance of Abel and his offering (iv. 4).

Cp. S. Matt. iii. 17; and the accusation, S. John xix. 7.

Cain's Offering—'fruits of the ground;' *not the first* or the *best*, Ex. xxii. 29; and above all no blood. Heb. ix. 22.

Abel's Offering—'*firstlings* of the flock, *and the fat* thereof;' the *best*.

[Probably both brought their offering to Adam (the father, and therefore *the Priest of the family* in Patriarchal times, cp. Job i. 5) at some *special time* and to some *special place*.]

Abel's Offering accepted, perhaps by *outward sign* of *fire* coming down. 1 Kings xviii. 36, 38; cp. S. Matt. iii. 16, 17.

The Secret of the Acceptance of 'Abel and his offering,'

the state of his heart—'*faith*' (Heb. xi. 4), *i.e.* in the 'Lamb of GOD' (S. John i. 29), of which his sacrifice was a figure.

GOD looks at the *heart* and *intention* of the worshipper. 1 Sam. xv. 22; Prov. xxiii. 6.

Abel's desire to accept and do GOD'S *will* (as revealed about sacrifice). Cp. JESUS. Heb. x. 5–8.

The Sinner warned—by GOD, vers. 6, 7. Cp. Jews warned. S. Matt. xxiii. 35, 36.

The plotted Murder—'When they were in the field.' He had watched and waited his opportunity.

Cp. *Jews*. S. Matt. xxvi. 3–6.

The Deed of Sin—ver. 8. Cp. S. John xix. 15, 16.

N.B.—The *patience* and *silence* of Abel.

Cp. S. John xix. 11; S. Matt. xxvii. 14.

The Judgment.—Again GOD teaches *Self-examination* and *Confession*. { 'Where?' (ver. 9). 'What?' (ver. 10).

Again guilty man *shrinks from it.*

Adam and Eve *made excuses.* Cain adds *a lie* to his sin (ver. 9).

The blood of *Abel* cried for *vengeance* (ver. 10, and Rev. vi. 9).

Cp. the blood of JESUS (Heb. xii. 23)—*i.e. for forgiveness.* S. Luke xxiii. 34. And so the *Martyrs of the Christian dispensation.* Acts vii. 60.

The Murderer's Curse.—Adam's punishment, 'Cursed is *the ground.*' Gen. iii. 17.

But Cain's punishment, 'Cursed *art thou* from the earth.' Gen. iv. 11.

i.e. Whatever good is still left in the ground is not *for thee.*

Famine the Divine penalty annexed to murder.

e.g. Saul's murder of the Gibeonites. 2 Sam. xxi. 1.

Cp. state of Palestine since the murder of JESUS with previous fruitfulness.

'Fugitive and vagabond,' from the place of GOD'S special Presence, and with no settled home.

Cp. the present state of the Jews, banished from Jerusalem—no settled abode—scattered over the earth.

The Penitent's Prayer. Ps. li. 11.

The Despair of Cain. Cp. *Judas.* S. Matt. xxvii. 5.

Hardened—complaining of earthly consequences.

The Mark set on Cain. Cp. the Jews, who preserve their special characteristics, and are known all over the world. Ps. lix. 11.

Remember—i. *To worship* GOD in His Own revealed way.

i.e. Offering the Sacrifice of the Holy Eucharist.

'*Do*,' *i.e.* '*Offer* this.' 1 Cor. xi. 24, 25.

ii. To make that worship *acceptable, the heart* must be given to GOD. Prov. xxiii. 6.

iii. *In suffering imitate* the patience of Abel and JESUS. 1 S. Pet. ii. 21.

iv. *Love* the Good Shepherd, Who hath given His Life for the sheep.

Collect, 1st for Good Friday.

Hymn, 332.

The Ark of Salvation.

Read—Gen. vi. vii. viii.: *Text*—Acts ii. 47.

The State of the World—overspread with sin (vi. 5, 11, 12).
Cp. the world in the latter days. S. Luke xvii. 26, 27.
GOD'S decision—the destruction and purifying of the world (vi. 6, 7).

The Flood Foretold (vi. 17).
Time of grace and mercy, 120 years (vi. 3)=40×3.

The Saviour of the World—Noah=rest, comfort.
Type and prophecy of the rest and comfort which God would give to the world through Christ.
Noah, 'perfect'—*i.e.* in evil days an example of good.
Cp. S. Matt. iii. 17.
Noah—the Saviour—was to be brought safely through the Flood himself.
to preach salvation to all.
to be the means of saving some.

The Means of Salvation—the Ark.
In itself a witness for GOD in an evil world. } Cp. these points in
Took a long time to build. } connection with
Must have attracted much notice. } the Church.

The Size of the Ark—Length, 550 feet (about).
Width, 90 „ „
Height, 55 „ „

The Material of the Ark—wood. Cp. Cross of JESUS.
'Pitched within and without with pitch.' Typ. Blood of Christ, which sanctifies the whole Church, and cements all together in love.

The Window (ver. 16)—*i.e. Light*, probably like a skylight to the whole Ark.
Fig. of Church lightened by the H. Spirit from above.
e.g. Collect for Whitsun-Day.
Window, another very small (viii. 6), from whence the Dove was sent.

The Door in the Side of the Ark—the only way into the Ark.
Cp. the Pierced Side of JESUS, and the 'Blood and Water.' S. John x. 7, 9; xix. 34; Acts iv. 12.

The Inmates of the Ark.

Number of the saved—'few—*i.e.* 8 souls.' 1 S. Pet. iii. 20; cp. S. Matt. vii. 14.

Clean and unclean animals, *i.e.* clean for sacrifice. Lev. i. 2, 10, 14.

Cp. evil ever mingled with the good in the Church. S. Matt. xiii. 30.

The Creatures ***brought*** to Noah ***by*** GOD.

i.e. by some Divine impulse which they obeyed. Cp. S. John vi. 44.

The *obedience* of the *creatures* often contrasted with the *disobedience of man.* Isa. i. 3; Jer. viii. 7; 1 Kings xiii. 24–29; xvii. 4–7.

The union of the savage and tame animals in the Ark, feeding on the same food, foreshadowed the peaceful times of the Church foretold by Isaiah (xi. 6, 7).

The Door shut by GOD (vii. 16).

Pledge of safety to those within.

Probation time over for those without.

Make the best use now of the '*open Door*' (Rev. iii. 8), before it is *too late* (S. Matt. xxv. 10–14).

The Flood—beating against the Ark.

Cp. 'the waves of this troublesome world' (Bapt. Office). S. Matt. xvi. 18; Acts iv. 23–27.

The Universality of the Flood (vii. 19, 21–24).

Affirmed by Christ. S. Matt. xxiv. 39; S. Luke xvii. 27.

„ „ His Apostles. 1 S. Pet. iii. 20; 2 S. Pet. ii. 5; iii. 6.

Figure of Future Judgment. S. Matt. xxiv. 37–40; 2 S. Pet. iii. 6, 7.

No safety but in the Ark (vii. 23).

Cp. Acts ii. 47.

The Raven—typ. those who leave the Church and find no rest.

The Dove—typ. faithful souls who find rest in the Church so long as the flood lasts.

Dove also symb. H. Spirit announcing peace to the Church, and testifying that GOD'S wrath is appeased.

Dove returning no more symb. end of world, when faithful have come to the land of everlasting life.

The Ark safely landed on Ararat. Ps. cvii. 30.

The going forth from the Ark (viii. 16) typ. the Resurrection.

The Sacrifice of Praise and Thanksgiving (viii. 20) offered to GOD by the saved.

Cp. Rev. vii. 9–13.

Remember—i. *Gratitude* to GOD for drawing us into the Ark of the Church.

ii. *Use* present means of grace.
iii. *Stedfastness* in the Church. } Acts ii. 42.

iv. *Earnest desire and efforts* to bring *others* into the Ark (*Missionary Work*).

Collect (adapted), 'We yield Thee hearty thanks' (Bapt. Office).

Hymn, 215.

—o—

The Bow in the Cloud; or, 'The Witness of the Covenant.'

Read—Gen. ix. 8–18: *Text*—Rev. i. 3.

God's Covenant of Mercy—Safety for Man (ver. 11).

N.B.—According to this new Covenant, it is no longer '*Thou shalt*,' or '*Thou shalt not*,' but '*I will*.'

The Outward Token of the Covenant—*the Rainbow*—'the faithful witness in Heaven.' Ps. lxxxix. 36.

Assurance of reconciliation.
Pledge of safety.
Emblem of hope.

Rainbow joins earth and heaven together,

hence symb. *the Incarnation*—JESUS, GOD and Man. 1 Tim. ii. 5; Eph. i. 9, 10.

formed by the 'Sun of Righteousness' (Mal. iv. 2), JESUS,

shining on the dark cloud which our sin has placed between man and GOD.

Cp. Isa. xliv. 22; Lam. iii. 44.

There was a belief among the Jews that the name 'Jehovah' was always written on the rainbow.

Rainbow—half a ring—Half the ring with which the regenerate soul is married to the Lord. The world hides the rest of the ring.

Hence in Heaven the Rainbow 'round about the Throne.' Rev. iv. 3.
i.e. 'in a circle round the Throne.' and round the Head of the Angel of the Covenant. Rev. x. 1.

JESUS—*the great Token of* GOD'S *love to Man.* S. John iii. 16.
the sign and means of reconciliation. 2 Cor. v. 18.
the pledge of safety. Acts iv. 12; xvi. 30, 31.
the anchor of our hope. Heb. vi. 19.

JESUS is *the witness* (*or token*) *of the Covenant,* on which GOD looks. Heb. ix. 24.

'JESUS *Christ, Who is the Faithful Witness.*' Rev. i. 3.

Remember—i. *Penitence* for the cloud of our sins.
ii. *Joy and thanksgiving* for the shining of the 'Sun of Righteousness,' JESUS.

Collect, 6 S. a. Epiph.
Hymn, 171.

—o—

The Tower of Babel; or, 'The Loss of Unity.'

Read—Gen. xi. 1–10: *Text*—Acts iv. 32.

The World of Mankind after the Flood.
Typ. mankind after 'the Regeneration.' S. Matt. xix. 28.
i.e. the Church of JESUS *Christ.*

The Unity of this Human Family.
'The whole earth was of *one language* and of *one speech.*'

The Beginning of Troubles—*Nimrod* (=Rebel), *the* first *Monarch.* Gen. x. 8, 9.
usurped power over others.
maintained it by evil means.

He broke through GOD'S plan of *paternal* and family government, *and claimed it for himself.*

In his kingdom began to be builded *the Tower of Babel.*
The sin of this act hidden from the builders by their *self-deception.*

They *thought* they had good intentions and objects in view.

(1) To '*reach heaven*' (ver. 4).

(2) To *preserve unity*—'lest we be scattered abroad' (ver. 4).

But there was *Pride* at the bottom—'*let us make us a name*' (ver. 4).

And *Self-will—Human deliberation* instead of *Divine guidance*—'they said *one to another*' (ver. 3).

Imitation of GOD—in His *words*—'Let us make' (ver. 3).
in His *works*—'they builded' (ver. 6).
Cp. Gen. i. 26, 27; Isa. xiv. 14.

N.B.—GOD'S deliberation and examination before Punishment (ver. 6, 7). Cp. Gen. iii. 9; iv. 6, 9.

The Punishment—Confusion of tongues—misunderstandings—dispersion—breaking up of the one body of mankind into different languages.

All this a Type of the Church of JESUS *Christ.*

At Pentecost—*the restoration of unity*, in the mystical Body of JESUS Christ, by the coming of the Holy Ghost. 1 Cor. xii. 13.

The Common Bond and Expression of Unity—one Gospel preached, and one Faith expressed, in all the different languages of the world. Acts ii. 6, 11.

And 'one Baptism' received. Eph. iv. 4–7.

The Preservation of this Unity—the *desire* and *prayer* of JESUS. S. John xvii. 21.

The Beginning of Troubles in the Church—departure from GOD'S plan of Patriarchal government—each Bishop ruling his Diocese—by the rise of 'Lords over GOD'S heritage.' 1 S. Pet. v. 3.

Claiming universal dominion—*first Monarch within the Church.*

[*Zosimus*, A.D. 417—1st Bishop of Rome who claimed to inherit from S. Peter a Divine authority equal to that of S. Peter.

Boniface III., A.D. 607—1st Bishop of Rome who formally usurped 'supremacy.']

From this has been gradually developed the system of the *Church of Rome.*

All professedly for the glory of GOD, and for the

preservation of unity, yet with the '*human element*' too strong.

The Punishment sent by God—*the loss of unity.*

The great Division between East and West in A.D. 1034.

The Division between Rome and the Anglican Church, A.D. 1540.

The Division between Rome and the Old Catholics, A.D. 1870.

The various Divisions and Sects of Christendom (Protestants).

Remember—i. Hearing or reading any *Foreign language* should remind us of, and humble us for, the *sin of Mankind at Babel.*

So hearing of, or being brought into contact with, any of *the misbelief of Christendom* (*i.e.* expression *in wrong words* of the *One Unchanging Faith*), should remind us of, and humble us for, *the sin of members of the Church*, which brought about the divisions.

ii. *Avoid doing or saying anything* which shall increase division.

iii. *Pray for the restoration of unity.*

Collect, 'Prayer for Unity,' in special office for Queen's Accession.

Hymn, 275.

—o—

The Call of Abraham.

Read—Gen. xi. 27–xii. 11 : *Text*—Heb. xiii. 14.

New Era—The world once more full of sin ; GOD would not send another Flood (Gen. ix. 11), but chose *one Family* to be a *living Ark* in the world—a witness to the world by *faith* and *obedience*, to prepare the way for *Christ*, who would build the Ark of '*the Church*' for all nations.

Hence history now (xi. 10) narrows down to the *one chosen seed*—the *family* from which the Incarnate GOD should come.

Shem . . . Nahor, Terah, *Abram.*

Abram—the son of Terah.

Abram's Wife—*Sarai*—supposed by some to be the same as 'Iscah' (xi. 29), and so Abram's niece—described as 'the daughter of Abram's father, but not the daughter of his mother' (Gen. xx. 12), *i.e.* Abram's half-sister.

(The strict laws about intermarriages not yet given.)

Abram's Home—Ur of the Chaldees. Gen. xi. 31.

The Call of Abram.

Note the threefold sacrifice required of Abram at his call—*country, kindred, father's house.* Gen. xii. 1.

And see the *gradual process* of 'separation' by which GOD detaches him from these.

First—'From thy country'—Abram obeyed this *at once.* Gen. xi. 31.

But the 'separation' was *not complete* according to GOD'S will, for *his father went with him*—probably would not consent to part with his son.

Contrast GOD the Father sending forth His Eternal Son at the Incarnation. S. John iii. 16.

Illustration.—Story of Bishop Patteson and his father (*Life of Patteson*, vol. i. p. 92).

Evidently the father's going with Abram was *the father's act, not Abram's*, for Scrip. says, '*Terah took Abram* his son,' *not* 'Abram took his father' (xi. 31).

The father's act *kept back his son* from what GOD intended for him.

Abram did *not reach Canaan* so long as his father was with him, but *stayed at Haran* (xi. 31).

N.B.—The patience of Abram.

Obeying GOD'S *special* call *as far as he could consistently with* the *previous* obedience due to GOD of *Filial obedience*—leaving himself in GOD'S hands, confident that He knew his 'home difficulties,' and in time would make his way clear.

After some time 'Terah died in Haran' (xi. 32).

i.e. GOD *took Abram's father from him*, and then sent a *fresh call* to Abram.

The Second Call of Abram. Acts vii. 2, 4; Gen. xii. 1—'*from thy father's house.*'

Abram obeyed with unquestioning obedience—'he went out.' with implicit trust in GOD — 'not knowing whither he went.' Heb. xi. 8.

Cp. JESUS, leaving His country, kindred, and Father's Home —*i.e.* Heaven and the Father—to be a 'stranger' upon earth. S. Matt. xxv. 35, 43.

Also in His Incarnate Life—leaving the B. V. M. and S. Joseph (S. Luke ii. 49), and Nazareth, kindred, etc., to be 'homeless.' S. Luke ix. 58.

Still with Abram the '*separation*' was *not complete*, for one of his kindred went with him—'Abram took Lot,' his nephew (xii. 5).

Lot had earthly desires and longings, *i.e.* chose the plain of Jordan because it was well watered—but very wicked (xiii. 10–14).

Eventually GOD *brought about* Abram's separation from Lot (xiii. 6), and so GOD'S will was fulfilled, and Abram separated from 'country, kindred, and father's house.'

The Rewards of Obedience and Self-sacrifice.

(1) *The Vision of* GOD (xii. 7).

First recorded manifestation of GOD to man.

Hitherto GOD is described as having 'called,' 'said,' etc. (iii. 9, iv. 6, etc.).

(2) *The Promises of Future Blessings.*

(*a*) 'Unto thy seed will I give this land' (xii. 7).

(*b*) 'I will make of thee a great nation' (xii. 2).

i. The Jewish nation; ii. the Church of Christ. Cp. Gal. iii. 7; 1 S. Pet. ii. 9; Rev. vii. 9.

(*c*) 'In thee shall all families of the earth be blessed' (xii. 3).

'In thee,' *i.e.* in the Human Nature of Christ—thy seed.

N.B.—This manifestation of GOD took place at *Sichem*, where Christ *first* revealed Himself as the Messiah—the promised Seed. S. John iv. 5, 25, 26.

These promises drew from Abram a fresh revelation of—

(1) *His faith*—He believed God, though his wife was barren (xi. 30), and the land was possessed by the Canaanites (xii. 6).

(2) *His religious courage*—'He built an altar' to GOD. Made public profession of his religious belief in a heathen land.

Abram's Abode—*a 'Tent'*—sign of pilgrim life (xi. 9).

Remember—i. GOD *calls us*—

Collectively to be holy Christians. 1 Cor. i. 2. This must be realized and felt by each individual. Prov. xxiii. 26.

Individually—the special 'vocation' of each, 'that state of life unto which it shall please GOD to call me.' (Ch. Cat.)

e.g. S. Matt. iv. 18–23; xix. 21, 22.

ii. *The Call demands*—

(1) *Trusting obedience.* S. Matt. iv. 20.

(2) *Self-sacrifice.* S. Matt. iv. 23; xvi. 24; S. Luke xiv. 26.

(3) *Patience* in carrying out GOD'S will. If it is GOD'S call, and GOD'S will, He will in good time 'make His way plain before thy face.' Ps. v. 8.

(4) *Perseverance.* 1 S. Pet. v. 10; 2 S. Pet. i. 10.

iii. *The Reward*—

The vision of GOD. 1 S. John iii. 2; Rev. xxii. 4.

Possession of Heavenly Canaan. S. John xii. 26; S. Matt. xxv. 34.

Collect, Feast of S. Andrew.

Hymn, 403.

—o—

Abram in Egypt: 'Trust in God.'

Read—Gen. xii. 10, etc.: *Text*—1 S. Pet. iv. 19.

Abram in the Land of Promise.

A Famine in Egypt—sent by GOD.

(1) As a *trial of Abram's faith in* GOD'S *promise.*

For it caused Abram's removal from the Land of Promise.

(2) As a *trial of Abram's religious stedfastness.*

For he went into a land of idolatry and licentiousness.

The trial brought with it a *double danger*—
To Abram—of loss of life.
To Sarai—of loss of husband and protector.
of loss of chastity.

Abram's Plan—(1) *He told the truth*—'she is my sister' (xii. 13).
(*a*) *i.e.* 'daughter of my father, but not the daughter of my mother.' Gen. xx. 12.
(*b*) or, if Sarai was the same as 'Iscah' (xi. 29), then 'sister' used in the general way of Scrip. for cousins, etc., *e.g.* S. Matt. xii. 46.
(2) *He kept back part of the truth.*
He did not say, 'She is my wife,' not being asked about it.

Popular interpretation of Abram's action.
Through fear he denied his wife, and so committed sin.
N.B.—Candour of Scrip. not concealing the falls and weaknesses of the greatest characters, for our warning and instruction.

'*But* when there is another explanation, why not abide by it, instead of giving blame without cause, since there is no proof that Abram told a lie from fear?' (S. Augustine *c. Faust.* Bk. xxii. c. 34, Clark's Transln., p. 430.)

Explanation of Abram's line of Action.

(1) *We must help ourselves* in any difficulty, as far as lies in our power, if we wish GOD to help us.
e.g. our B. Lord's example. S. Matt. ii. 14; S. John vii. 10, 30.
His advice to Apostles. S. Matt. xii. 23.
S. Paul's conduct. Acts ix. 25; xxii. 29; xxiii. 6.

(2) *We must keep others from sin* as far as we can consistently do so.
If Abram said, 'She is my wife,' they would probably commit *double sin*—murder of Abram, and violation of Sarai.
Abram did what he could to keep them from the sin of *murder*.
And *then trusted to* GOD to preserve the chastity of Sarai.

GOD *interfered in her behalf* (xii. 17).
And kept her safe, and her husband (xii. 20).
Remember—i. *Speak the Truth in love.* Eph. iv. 15.
ii. *Act discreetly*—(1) for our own safety.
(2) for the preservation of our brethren from the commission of sin.
e.g. S. Paul's act. Acts xxiii. 17.
iii. *Trust* GOD. Acts xxvii. 25; 2 Tim. i. 12; 1 S. Pet. iv. 19.
Collect, 5 S. a. Epiph.
Hymn, 276.

—o—

Abram and Lot: 'The Good Part chosen.'

Read—Gen. xiii.: *Text*—S. John vii. 24.

The 'Exodus' of Abram from Egypt (xiii. 1).
Returning to 'the place where his tent had been at the beginning' (xiii. 3).

The 'Sacrifice of Thanksgiving' (xiii. 4) and renewal of worship. No 'altar' in Egypt. Cp. Ex. viii. 26, 27.
(1) For preservation from the dangers of Egypt { spiritual (idolatry). temporal (loss of life and chastity).
(2) For abundance in time of dearth.

Fresh Cause of Trial—brought about by GOD (xiii. 6).
(1) For strengthening Abram's trust in GOD.
(2) For bringing about the final *separation* of Abram 'from his kindred' (xii. 1).
The trial *develops and strengthens* several good points in Abram.
(1) Abram's *love of peace*—'Let there be no strife' (xiii. 8; cp. Gen. xlv. 24).
(2) „ *unselfishness*—choice offered to Lot (xiii. 9).
(3) „ *trust in* GOD—to guide the choice.

Lot's Choice—according to the 'natural man,' earthly motives (xiii. 10).
No mention of *prayer* for guidance, etc. 'Lot lifted up *his eyes*,' etc., *not his heart.*
Contrast JESUS (S. Luke vi. 12, 13); the Apostles (Acts i. 24).

His choice brought him into great dangers, from which, 'righteous' though he was (2 S. Pet. ii. 8), he was only saved 'so as by fire' (1 Cor. iii. 15), through the intercession of faithful Abraham. Gen. xviii. 23; xix. 29.

Note the downward course of Lot—'he beheld;' 'he chose;' 'journeyed east;' 'pitched his tent toward Sodom;' 'dwelt there' (xiii. 10–13).

Abram's Reward—Communion with God (xiii. 14).
Present home in Canaan (xiii. 18).
Promise of future possession and increase.

Remember—i. *Unselfishness*—Give up to others to avoid strife; GOD will overrule all for good.
ii. *Pray for guidance* in simple trust. Ps. xxxvii. 5.
iii. *Do not judge by 'appearances.'* 1 Sam. xvi. 6; S. John vii. 24.

Collect, 8 S. a. Trin.
Hymn, 266.

—c—

Abram and Melchizedek: 'The Help in Time of Need.'

Read—Gen. xiv.: *Text*—Heb. iv. 14, etc.

Lot at Sodom—soon incurs dangers (temporal).
Loss of earthly goods and freedom (ver. 12).

Lot rescued by faithful Abram (ver. 16).
Abram's efforts on behalf of Lot.
Sacrifice of ease, safety, money, etc. (ver. 14).
N.B.—Lot *returns* to *Sodom*, where he soon incurs fresh and greater dangers, temporal and spiritual (Gen. xix.).

Abram tempted by the King of Sodom.
Abram and his companions, though victorious, yet weak, weary, and faint for want of food.
Satan knew this, and seized this opportunity. Cp. S. Matt. iv. 2, 3.
Offers of kindness, proposals of friendship from the King of Sodom (Satan's agent).
'Help in time of need.' Melchizedek, King of Salem, brought forth 'bread and wine' (ver. 18).

His offering accepted, as a 'Priest of the Most High GOD.' Heb. vii. 1.

Melchizedek's Blessing (ver. 19).

Abram's Gratitude.—Abram gave Melchizedek tithes of all (ver 20; Heb. vii. 4).

Thus Abram was strengthened to refuse the friendship and resist the temptation of the King of Sodom (vers. 22, 23).

Abram's Tenderness for others—mark of true charity and faith—

Does not compel or expect his young men to act up to the standard he has set for himself; he leaves them free to act in accordance with their consciences, and the measure of grace given unto them. Eph. iv. 7; S. James iv. 17.

Melchizedek—mysterious person; nothing said of him except this passage.

Supposed to have been the Patriarch Shem.
or an angel.
or manifestation of the Second Person of the B. Trinity.

Explained by S. Paul as Type of the Royal Priest, JESUS Christ.

Type of Christ.—(1) Without any genealogy in Scrip. Heb. vii. 3. Representing the eternity of Christ.

(2) His name = 'King of Righteousness.' Isa. xxxii. 1; Jer. xxxiii. 6.

(3) His title = 'King of Peace.' Isa. ix. 6.

(4) Uniting in himself the Royal and Priestly Office.

(5) The universality of his Priesthood and Kingdom.

(6) Offering 'bread and wine,' which represent the fruits of the earth, as an earnest of the future possession of Canaan. So Christ gives His Body and Blood as a pledge of future bliss. S. John vi. 54.

Bread and Wine in themselves emblems of JESUS Christ Incarnate.

Bread in its various stages.—The seed hidden—tender blade—winds—storms—cold—heat—cut down—bruised—ground—Bread. S. John vi. 35.

Wine in its various stages. — Tender plant — grapes — torn — crushed, etc. Isa. liii. 2.

Bread and Wine throughout Scripture have symbolical reference to the H. Eucharist.

e.g. Manna in the wilderness. S. John vi. 49, 50.
Shewbread.
Gideon's cake. Judg. vii. 13.
Elisha's loaves. 2 Kings iv. 42, etc.
Wine that maketh glad the heart of man. Ps. civ. 15; Judg. ix. 13.
The flour and wine with the daily Sacrifices. Ex. xxx. 40, 41.

JESUS a 'Priest for ever after the order of Melchizedek.' Heb. vi. 20.

The 'offering' of King and Priest of Salem continued in the Church to the end of the world. Mal. i. 11; Ps. cxxxv. 13.

JESUS *presents Himself* visibly, really in Heaven.

His priests at the altars on earth plead and *present Him* invisibly, sacramentally, really.

In time of weakness and weariness, after struggle, when Satan attacks, JESUS, our High Priest, is ever present in His Church to offer the 'Bread and Wine' of the B. Sacrament—His Own Body and Blood, which shall enable us to resist and refuse the offers of the 'Prince of this world.'

Remember—i. The Presence of Jesus. Ps. xlvi. 1; S. Matt. xxviii. 20.
Sympathy ,, 1 Cor. x. 13; Heb. iv. 15.
Intercession ,, Heb. vii. 25.
ii. Accept thankfully His offering. S. Matt. xxvi. 26, 27; Heb. iv. 16.
iii. Be charitable and tender with others.

Collect, 4 S. in Advent.
Hymn, 291 or 315.

——o——

Chap. xv. records renewed trials of faith for the aged Abram.
He inquires, 'Is Eliezer to be my heir?' (vers. 2, 3), and so draws from God a fresh promise of future increase (vers. 4, 5).

Abram 'against hope believed in hope.' Rom. iv. 18.
Abram asks for a token.
At GOD'S command Abram offers a sacrifice, and as he stands by the sacrifice—
He falls into a trance, 'a deep sleep,' ver. 12; Gen. ii. 21; Acts x. 10, 11.
He hears the history of his descendants for the next 400 years foretold (vers. 13–17).
The Light of GOD'S Presence is vouchsafed (ver. 17).
The covenant is renewed (ver. 18).

—c—

Abram and Hagar: 'A Lesson in Patience.'

Read—Gen. xvi.: *Text*—Rom. viii. 25.

No Sign of the Promised Seed—Sarai aged and barren.
Abram, at Sarai's request, takes Hagar the bond-maid; tries, other than in GOD'S appointed way, to get the Promised Heir.
Abram apparently succeeds; Hagar is fruitful, *but* her child—*the child of 'self-will,'* 'the will of man,' cp. S. John i. 13—*cannot be the Heir.* Gen. xvii. 18, 19.

Note the Results of Abram's 'Self-will.'
The true wife is despised (ver. 4).
Mutual reproaches between mistress and servant } ver. 5.
husband and wife }
The flight of Hagar (ver. 6).
The 'mocking' of Ishmael. Gen. xxi. 9.
The unkindness which Abram was obliged to show towards Hagar and her child in sending her away (xxi. 10–15).
Abram's example to his descendants; polygamy the special sin of Ishmaelites and modern Arabs.
14 years longer to wait for the Promised Heir.
This act used by GOD as a Type. Hagar typ. the Jewish Church. Gal. iv. 25.
Remember—i. GOD'S promises depend on our co-operation with GOD—*i.e.* working in GOD'S way, not our own. Isa. lv. 8; Acts xvi. 7, and xix. 10.

ii. Wait patiently for a revelation of GOD'S will; it will come quite quickly enough if it comes in GOD'S Own time. Ps. cxxx. 5; xxxvii. 5; Isa. xxx. 5.

iii. Our example is always doing good or harm to others. Which? Phil. iii. 17; Tit. ii. 7.

Collect, 6 S. in Lent.
Hymn, 276.

—o—

Abraham: 'A Covenant with God.'

Read—Gen. xvii.: *Text*—Heb. x. 16, 17.

The Lord reveals Himself to Abram—'I am the Almighty GOD.'
Gives him a rule of life—'Be thou perfect.'
And a help to its fulfilment—'Walk before Me,' *i.e.* as in My sight.
Cp. our B. LORD'S rule for Christians (Abram's seed, Gal. iii. 29). S. Matt. v. 48.
The great help in trying to carry out this rule—recollection of the Presence of GOD. Gen. xvi. 13; xxxix. 9; Ps. xvi. 9; cxxxix. 6–11.

A Covenant proposed to Abram by God (ver. 2).
Resulting in great privileges to his descendants (vers. 4–9).
Dependent on his obedience to GOD'S commands (ver. 10).

Abram's humble surrender of himself to GOD'S Will (ver. 3).
Cp. i. *The Revelation of* GOD'S *will to the B. V. Mary*, S. Luke i. 30, 31.
which should result in great spiritual blessings to 'the Israel of God.' S. Luke i. 32, 33.
Her humble surrender of herself to GOD. S. Luke i. 38.
ii. *The Covenant which* GOD *proposes to all nations now.* S. Matt. xxviii. 19; 1 Tim. ii. 4.
Resulting in great spiritual blessings.
Dependent on our obedience to GOD'S commands. S. Mark xvi. 16; S. John iii. 5.

The outward Tokens of the Covenant.

i. *With Abram.*

(1) *Circumcision*—symb. 'the putting off the body of the sins of the flesh.' Col. ii. 11.

Involving blood-shedding—token of need of forgiveness by GOD. Heb. ix. 22.

(2) *New Name*—Abram changed to Abraham.

N.B.—'H,' a letter of GOD'S Name, Jehovah, inserted in Abram's name (ver. 5).

Also substituted for a letter of Sarai's name (ver. 15).

Cp. the addition to Oshea's name—Jah-Oshea, Joshua. Num. xiii. 16.

ii. *With Christians.*

(1) *Holy Baptism*—for all without restriction. Gal. iii. 28.

Not involving blood-shedding, but 'the sign of the cross;' 'the Blood of the covenant' (Heb. x. 29) having been shed once for all by JESUS Christ. Heb. ix. 28.

(2) *The Christian Name* given at Holy Baptism.

The Inward Grace of the Covenant.

i. *To Abram*—Great blessings.

many nations (ver. 4).

kings (ver. 6).

possession of a Promised Land (ver. 8).

ii. *To Christians*—A new birth into Christ (Tit. iii. 5, 6), whereby we become—

(1) Members of Christ. 1 Cor. xii. 27.

(2) Children of GOD. Gal. iii. 26, 27.

(3) Inheritors of the kingdom of heaven. Rom. viii. 17.

The Time of Admission into the Covenant—

8th day after birth (day of Resurrection).

Argument for Infant Baptism.

Also cp. S. Mark x. 14; Acts ii. 39.

Neglect of God's Ordinance—'That soul shall be cut off' (ver. 14).

(*a*) By Divine judgment (*see* Ex. iv. 24–27).

(*b*) By death inflicted by magistrate (cp. Ex. xii. 15).

Cp. spiritual loss through wilful neglect of Holy Baptism. S. John iii. 5; Acts ii. 37, 38.

Remember—i. *Thank* GOD for admitting you into covenant with Himself. Col. i. 12, 13; 1 Tim. i. 12, 13.

ii. *The responsibilities* of your covenant with GOD.

(1) To renounce the Devil. 1 S. Pet. v. 8; S. James iv. 7; S. Matt. iv. 10, 11.

(2) To believe all the Articles of the Christian Faith. 2 Tim. i. 13; S. Jude 3.

(3) To keep GOD'S Holy Will and Commandments. S. Matt. vii. 21; S. John xiv. 21.

iii. *Seek for grace* to keep the covenant. S. John xv. 5.

Collect, 'We yield Thee hearty thanks,' etc., Office for Holy Baptism (adapted).

Hymn, 334.

—o—

Abraham: 'The Friend of God.'

Read—Gen. xviii.: *Text*—S. John xiv. 23.

Abraham visited by GOD.

The Form of the Manifestation—'*three Men*.'

GOD mercifully adopted a 'form' which Abraham could bear—three *Men*.

Contr. Ex. xx. 18, 19.

Yet at the same time taught the mystery of the B. Trinity.

Three Men, yet 'the Lord'—'not Three Lords, but One Lord.' (Athan. Creed.)

The Time of the Manifestation—'the heat of the day'—mid-day. Cp. Acts xxvi. 13.

'Thou of Comforters the best,' etc.—Hymn 156, ver. 2.

The Place of the Manifestation—'in the plains of Mamre . . . in the tent door,' where he was living in obedience to GOD'S call (xii. 1).

The Reception of the Divine Visitors.

Reverential joy—'He ran to meet Them . . . and bowed himself toward the ground.'

Desire to detain Them—'Pass not away, I pray Thee.' S. Luke xxiv. 29.

Proof of love and hospitality (vers. 4–9)—desire to offer the best he could, sparing no trouble or expense for himself or Sarah.
Cp. 2 Sam. xxiv. 24; Heb. xiii. 2.
Humility—'under the tree,' *not* in the tent.
Cp. S. Matt. viii. 8.
Abraham's petition granted *at once*—'So do, as thou hast said.'
N.B.—Sarah, a 'Princess' (cp. Gen. xvii. 15, margin), having more than 300 servants, was not 'too grand' to do 'domestic work' for GOD'S glory (ver. 6).
The Sacrificial view of the Feast—The 'Calf'—pouring out life-blood.
The 'fine flour.'
The calm, unbroken Communion—'He stood by Them.'
No interruptions—no distractions.
Note.—'They did eat.' As S. Aug. says of JESUS after the Resurrection—'He ate indeed of His power, not from necessity. The thirsty earth absorbs water in one way, the burning sun in another way—the one from want, the other from power.' (Catena Aur., S. Luke xxiv. 43.)
The Results of this calm, devout Communion with GOD.
i. *A blessing*—The promise of *the* Child renewed } ver. 10.
The channel—'Sarah'—named }
The time fixed (ver. 14).
N.B.—Abraham had 'laughed' (xvii. 17) in amazement and joy.
Sarah laughed in unbelief, which was, however, soon conquered by her old faith. Heb. xi. 11.
Cp. the B. V. Mary. S. Luke i. 38.
ii. *A knowledge of the 'Mind of* GOD.' Cp. 1 Cor. ii. 16.
For himself and for posterity—the *reason* of the destruction of Sodom, and that it was *not by chance.*
Cp. S. John xiii. 23, 24.
The special Graces which devout Communion with GOD imparted to or deepened in Abraham.
(1) Love for souls—all in Sodom.
(2) Persevering intercession for souls — Sodom was not saved, but Lot was, and some others, through Abraham's prayer (xix. 29).
Cp. Gen. xxxix. 3; Acts xxvii. 24, 37; S. Matt. xxiv. 32.

Remember—i. Accept with 'reverential joy' all opportunities of Communion with GOD, *e.g.* Spiritual reading, Prayer, Meditation, Spiritual Communion, and especially the Sacrificial Feast of the Holy Eucharist.

ii. Be hospitable and kind to all, as far as possible, for Christ's sake. 1 S. Pet. iv. 9; S. Matt. xxv. 40; Heb. xiii. 2.

iii. Pray for others. S. James v. 16.

Note.—Several points in the story of Zacchæus suggest that he had learnt well this story of Abraham his ancestor (S. Luke xix. 1–10), *e.g.* he 'ran'—'hastened'—received the Lord joyfully—received a blessing. Special mention of his being a 'Son of Abraham'; perhaps JESUS referred to the story.

N.B.—To realize more fully the points of this story, it should be contrasted throughout with chap. xix.—Lot, 'the Worldly-minded Communicant.'

Collect, 6 S. a. Trin.

Hymn, 178, part i.

—o—

Lot: 'The Worldly-Minded Communicant.'

Read—Gen. xix. 1–30: *Text*—1 S. John ii. 15.

Lot 'righteous.' 2 S. Pet. ii. 8.

i.e. a worshipper of the true GOD, } contrasted with the
moral, } Sodomites.

Yet *not* mentioned, like Abraham, as '*faithful*.'

He had *gone back* to Sodom, even after the dangers he had incurred there, and notwithstanding the sinfulness of the place, which he must then have known by his own experience. Perhaps he thought *he* would 'improve' Sodom.

Lot visited by God.

The Place of the Visitation—'in the gate of Sodom.' Lot had mixed

himself up with the Sodomites, and had some authority among them.

Cp. Deut. xxi. 19; Ps. lxix. 12; Prov. xxxi. 23.

The Time of the Visitation—'at even'—*i.e.* in declining light.

He had to wait longer for it.

It was not so clear when it came.

The Form of the Visitation—'*Two Angels.*'

A less perfect Communion than faithful Abraham—'three Men' (xviii. 2).

The Reception of the Visitors.

(1) Reverence—he 'rose up . . . bowed himself.' No special *joy* mentioned, as in Abraham's case, who '*ran* to meet them' (xviii. 2).

(2) Desire to detain them—'tarry all night.'

(3) Hospitality—desire to offer something.

Lot's desire granted, but only after a long struggle in prayer (ver. 3).

Cp. Abraham's case—no effort required (xviii. 5).

The Sacrificial view of the Feast lost sight of by Lot.

No calf, etc. (xviii. 7), only 'unleavened bread' (ver. 3).

The Communion interrupted—'*distractions*,' resulting from his place of abode—Sodom.

'No man can serve two masters.' Lot could not satisfy his Visitors or the Sodomites, and was not satisfied himself. S. Matt. vi. 24.

The daughters offered, in the hope of saving the Sodomites from worse sins.

(Cp. note on Gen. xii. 12, 13, p. 33.)

N.B.—Friendliness with the world often leads to the sacrifice of what is good.

e.g. doctrinal principles—denial or compromise of truth.

practice—the observance of Fridays.

The influence of Lot's example on others. Judg. xix. 24.

The Result of the Divine Visitation.

Not a quiet revelation of the Mind of GOD, as with Abraham (xviii. 17

But a terrible prediction of coming judgment.

N.B.—Three ways of dealing with sin in the world, as shown in history of Lot:—

(1) GOD'S *way*—sending special Messengers to testify of coming judgment—to show the way of safety.

(2) *The way of faith* (Abraham)—keep away from sin, and pray for the sinners.

(3) *The way of the worldly-minded*—live amongst it, and 'improve' mankind.

Lot's Preaching to the Men of Sodom.

(1) Not quite in accordance *with* GOD'S *Word.*

GOD *said*—'Bring them out' (ver. 12).

Lot said—'Get you out' (ver. 14).

(2) Not quite in accordance *with his own example.*

Lot said—'Get you out,' *but lingered himself.*

Hence he '*seemed as one that mocked*' to those who heard him.

Lot saved, but with difficulty—'so as by fire.' 1 Cor. iii. 15.

The Prayers of Abraham and Lot—the results of Communion with GOD.

Abraham, in fervent intercession for others, *yields his will* to GOD'S will (xviii. 23).

Lot prays only for self, and *strives for his own will* throughout (xix. 18, 19).

Lot's wife had caught the spirit of 'worldly-mindedness,' and looked back wistfully.

N.B.—Those at home may be learning *much* from us—*but what?*

Remember—i. Be careful in the choice of company and companions.

'A man is known by his companions' (heathen proverb). Eph. v. 11; 1 S. John i. 3; Rev. xviii. 4.

ii. Be truthful and consistent in word and act. S. Matt. xxiii. 3.

iii. Be unselfish in prayer. We cannot say how much we owe to the prayers of others. S. Jas. v. 16.

Collect, 18 S. a. Trin., or S. Matthew.

Hymn, 263.

—o—

Gen. xx. Abraham in the Philistine's Land.

Cp. Notes on Abram in Egypt, p. 32.

GOD had not expressed any disapproval of Abraham's act in Egypt, therefore he thought GOD would bless it again, if he trusted himself and Sarah to GOD; hence fresh proof of Abraham's 'trust in GOD.' (S. Augustine.)

It is only fair to say that some think this—as previously in Egypt—a proof of Abraham's weakness.

—o—

Isaac: 'The Child of Promise.'

Read—Gen. xxi. 1–22. *Text*—S. Luke ii. 10, 11; or Gal. iv. 28.

A child had been promised by GOD to Abraham, through Sarah (xvii. 19).

Within a fixed time (a year, xvii. 21).

The Promise fulfilled.

The Conception of the Child—(1) Supernatural. Abraham and Sarah 'as good as dead.' Heb. xi. 11, 12; cp. S. Luke i. 34.

(2) Through faith. Heb. xi. 11; cp. S. Luke i. 45.

Contr. the supernatural 'forming of Christ in us.' Gal. iv. 19.

And our 'new birth' in Him. S. John iii. 5; Gal. iii. 27.

The Time of the Birth—after long patience—Abraham 99 years old.

Yet at the fixed time.

Cp. JESUS promised, Gen. iii. 15; but not given for 4000 years.

Yet at fixed time. Gal. iv. 4; Dan. ix. 25.

The Name given—'Isaac.' Name fore-appointed by GOD (xvii. 19).

Cp. JESUS. S. Matt. i. 21.

At 8 days old. Cp. S. Luke ii. 21.

Sarah's Magnificat, vers. 6, 7. Cp. S. Luke i. 46, etc.

The Trials of the Child of Promise.

(1) *The Circumcision.* Cp. JESUS, S. Luke ii. 21.

The first blood-shedding, a foretaste of suffering for sin.

for GOD.

An earnest of future suffering in store.

Cp. the life of a Child of Promise (S. Paul). Phil. iii. 10; 2 Cor. xi. 24–29.

Suffering the lot of all members of Christ. S. Matt. xvi. 24; 1 S. Pet. v. 10.

(2) *The Mocking.* On the occasion of the 'weaning' of Isaac (prob. 3 years old. 2 Macc. vii. 27),

a 'great feast' was made by Abraham; the attention of Ishmael and Hagar was drawn to Isaac by this; envy and jealousy sprang up, and hostility was shown by—

(*a*) Ridiculing, unkind words.

(*b*) 'Persecuting' (Gal. iv. 29), unkind acts.

i. Cp. the treatment of 'the Child of Promise,' JESUS.

Persecuted by Herod. S. Matt. ii. 13.

Called a 'Nazarene' in mockery. S. Matt. ii. 23; S. John xix. 19.

Despised, envied, persecuted by the Jews, His brethren. S. Matt. xxvii. 18; S. John xviii. 35.

ii. Cp. the treatment of 'Christians'—Gal. iv. 28, 29—by the 'children of the bondwoman.' Gal. iv. 31.

Mocking of the Jews. Acts ii. 13.

Persecuting „ Acts v. 40; viii. 1.

N.B.—The incident seems suggestive at the present time. So long as Christians are 'babes in Christ' (1 Cor. iii. 1), fed with 'the milk of the Word' (1 S. Pet. ii. 2), they are let alone; but when Christians grow and require 'strong meat' (Heb. v. 12, 13), and the 'Great Feast' of the H. Eucharist is made, their attention is arrested, and 'mocking' and 'persecuting' follow from members of the same household.

The Victory of the Heir. Isaac bore it *patiently*, and GOD interfered to deliver the 'Child of Promise' from persecution (ver. 12), and Ishmael was 'cast out.'

Cp. GOD'S interference on behalf of His Church, when the 'Children of Promise' were persecuted, *e.g.* Acts ix. 31, and the history of the Church since that time.

Pledge of *final triumph* of Catholic truth and practice. S. Matt. xvi. 18.

Remember—i. *Gratitude* to GOD for our 'adoption' as His children through Christ. Gal. iv. 6, 7.

ii. *Patience.*

(1) In waiting for the fulfilment of GOD'S promises. Ps. lxii. 1; Isa. xxx. 18; Heb. x. 36, 37.

(2) In bearing the trials and sufferings which GOD'S privileges entail. S. Matt. x. 22, 36; 1 S. Pet. iv. 14; Rev. ii. 10.

Collect, Christmas Day.

Hymn, 446.

—o—

Isaac: 'A Willing Sacrifice.'

Read—Gen. xxii. 1–20: *Text*—S. John x. 17, 18.

God 'tempts' Abraham, *i.e.* tries Abraham—proves him—for his good and the good of others.

'*God* tempts that He may teach; *the Devil* tempts that he may deceive.' (S. Aug.)

The Temptation or Trial.—'Take . . . Isaac, . . . and offer him for a burnt-offering' (ver. 2).

The sacrifice of Isaac without GOD'S command would have been a sinful act.

N.B.—We must be very careful about *self-chosen sacrifices*, which GOD does *not* ask for; they may be very great, *but very sinful.*

The Temptation—chiefly inward trial—far greater than any of the former sacrifices required of him by GOD—home, kindred, country, etc.; *this* the sacrifice of a 'life.'

The others are not called temptations, the word is reserved for this one.

The temptation of Abraham involved trials and sufferings for others besides himself—Isaac, Sarah, and the servants.

N.B.—We are not strong enough to bear great trials and temptations direct from GOD, yet GOD lets us have some of the 'privileges' of suffering through the trials which He brings on others. 2 Cor. i. 7; 1 S. Pet. iv. 13.

Abraham's Part in the Sacrifice.

(1) 'Take Isaac,' thy son, so long waited for.
thine only son—Ishmael gone—the child in whom thy seed is to be called (xxi. 12; Heb. xi. 18).
whom thou lovest, the child of thine old age. S. John iii. 16.

(2) 'Get thee into the land of Moriah.'
A long journey. Cp. JESUS coming from heaven; a far country. S. Luke xx. 9; Isa. xxxiii. 17.
Mount Moriah='Chosen of GOD,' the place appointed by GOD.
This was afterwards the site of David's Altar, 2 Sam. xxiv. 25; and Solomon's Temple, 2 Chron. iii. 1.
N.B.—The place of sacrifice must *not be self chosen*, any more than the sacrifice itself.

(3) 'Offer him there for a burnt-offering.'
Burnt-offering signified the *completeness* of the sacrifice and obedience required. Not merely kill him, but let nothing be left of him.

The ready obedience of Abraham—'rose up early.' Cp. Josh. iii. 1; vi. 12; vii. 16.

Note the minuteness with which the details of the sacrifice are given.

Cp. the lengthening out the details of the Passion at the end of the four Gospels.
He saddled the ass.
Chose the servants.
Called Isaac to go forth.
Clave the wood.
Bade farewell to Sarah.
Went forth.
The three days' journey; patient endurance.
Separates Isaac from the servants.
Lays the wood on Isaac.
Takes the fire; symb. Divine Love.
„ knife; „ Divine Justice.
Builds the altar, and prepares the wood.

Strips off the garments from Isaac.
Binds Isaac.
Lays him on the altar, *on the wood.*
Takes the knife to slay him.

The 'three days' journey' may typ. the three years' Ministry;
or three hours on the Cross;
or three days from Death to Resurrection. Heb. xi. 19.
Isaac was 'as good as dead' from the time that Abraham began to prepare for the sacrifice till the 'Angel' restored Isaac.

Sarah's Part in the Sacrifice.

Hearing GOD'S will through Abraham. Cp. S. Luke ii. 34, 35.
Sympathy with Abraham, her husband, in the sacrifice required of him.
The parting from Isaac. Cp. S. John xix. 25–28.
Waiting (in hope) for the return foretold by Abraham—'and come again to you' (ver. 5). Cp. S. John ii. 19.

Isaac's Part in the Sacrifice.

Yields himself to GOD'S will, as revealed to him through his father. Cp. S. Luke xxii. 42.
Goes the three days' journey. Cp. S. Luke xiii. 33; S. Mark x. 32.
Separates himself from the servants. Cp. S. Matt. xxvi. 36; Isa. lxiii. 3.
Goes 'alone' with his father. Cp. S. John xvi. 32.
Bears the wood for the sacrifice. Cp. S. John xix. 17.
Submits to be bound. Cp. S. John xviii. 12; S. Luke xxiii. 33.
The 'silence' of Isaac. Cp. Isa. liii. 7; S. Matt. xxvii. 12, 14.

N.B.— Isaac was about 37 years old, and might have successfully resisted.

Cp. the power which JESUS refused to use. S. Matt. xxvi. 53; S. John x. 17.

The Unity of Purpose between the Father and the Son.

'They went both of them together' (vers. 6, 8).
GOD gave His Son. Rom. viii. 32.
Christ gave Himself. 1 Tim. ii. 6.
GOD was in Christ. 2 Cor. v. 19.

Isaac on the Altar. Cp. S. Mark xv. 35.

The 'Resurrection' of Isaac.

Isaac restored by the voice of the 'Angel of the Lord' (vers. 11, 12; Heb. xi. 19).

Divine Justice satisfied—'Now know I,' etc., *i.e.* 'Now I have made to be known.'

GOD knew before, but could not declare it to others until *proof* was given by Abraham's acts. S. James ii. 20, 21.

So we must show our faith by our works, or else 'I never knew you.' S. Matt. vii. 22, 23.

N.B.—What GOD wanted from Abraham was *not* the sacrifice of *Isaac*, but the sacrifice of *Abraham's will.*

Hence note the love of GOD the Father and GOD the Son in doing what They did not require Abraham and Isaac to do. Rom. viii. 32; S. John iii. 16.

Proof of satisfaction of Divine Justice, the restoration of Isaac (ver. 12).

Cp. the Resurrection of JESUS. Acts xvii. 31.

The Ram caught in the Thicket. Cp. JESUS crowned with thorns. S. John xix. 5.

The sacrifice of the Ram in the place of Isaac points to the substitution of the Human Nature of Christ.

The Blessings of Obedience.

(1) *To Abraham.*

(*a*) The approval of GOD. Cp. S. Matt. xxv. 21, 34; S. James ii. 23.

(*b*) Renewed communion with GOD—'the second time' (ver. 15).

(*c*) Vision of Christ in type. S. John viii. 56.

(*d*) Promise of Christ confirmed with an oath (ver. 16; Heb. vi. 13).

(2) *To others.*

(*a*) A wonderful example of faith and obedience.

(*b*) A type of Calvary.

(*c*) A promise of universal blessing.

The Reunion after the Sacrifice.—Isaac bearing the marks of the 'binding.'

i. Isaac and Abraham, though they had never been actually separated. S. John xx. 17.

ii. Isaac and 'the servants.' S. John xx. 20.
iii. Isaac and his mother.

Remember—i. *Trust God*, no matter what He appoints. Job xiii. 15.
ii. *Obey God*, no matter what it costs. Heb. v. 8.
iii. The blessings of obedience; the fruitfulness of self-sacrifice. 2 Cor. iv. 17; S. Matt. xvi. 25; S. John vi. 51.
'The Blood of the Martyrs is the seed of the Church.'

Collect, 2 S. a. Easter.
Hymn, 264.

—o—

The Burial of a Princess.

Read—Gen. xxiii.: *Text*—S. Matt. xxvii. 59, 60.

Sarah, a 'Princess.' Gen. xvii. 15 (margin).
the mother of the faithful. 1 S. Pet. iii. 6.
a type of the Christian Church. Gal. iv. 26.
the *only woman* whose age at death is recorded in H. Scrip.
the *first recorded* funeral in H. Scrip.

Abraham's Request for a Burying-Place.

Care for the dead frequently mentioned as a special act of piety. Gen. l. 1, etc.; 2 Kings ix. 34; Tobit i. 17; S. Matt. xiv. 12; Acts viii. 2.

Special place of burial—(1) to be kept from all other uses.
(2) distinct from the burying-places of the *heathen*.
Abraham could not hold communion with them in sacred things in death or in life.

Expression of faith in the Resurrection of *the body*.

N.B.—Abraham had been 60 years in the Land of Promise, yet did not possess ground for a burying-place.

Cp. the Lord of Glory, S. Luke ix. 58;
dependent on the love of others for a grave. S. John xix. 38.

The Kindness of the People of the Land, esp. *Ephron the Hittite.*

Probably owing to the influence of Abraham for good.

his life (as revealed by GOD). Gen. xviii. 19.
his acts of conquest. Gen. xiv. 13, etc.
a prophet. Gen. xx. 7.

Cp. the influence of JESUS on Nicodemus (S. John iii. 1; xix. 39), Joseph of Arimathea, and the holy women, etc.

Caves the ordinary way of burial in those countries. S. John xi. 38; S. Matt. xxvii. 60, 66.

Abraham wished this piece of ground to be *dedicated to God* for a special and sacred purpose.

He would not do this until

(1) *He had paid for it himself.* He would not offer other persons' gifts to GOD.
Cp. Jacob, Gen. xxxiii. 19;
David, 2 Sam. xxiv. 24.

(2) *It was 'made sure to him for a possession'* (vers. 17, 18).

The price paid for the ground (ver. 16). Cp Christ 'with the rich in His death.' Isa. liii. 9.

Afterwards buried at Machpelah—Abraham (xxv. 10).
Isaac (xxxv. 29).
Rebekah, Jacob, Leah } (xlix. 30, 31).

There was an *Altar* at each of the burying-places.

Mamre, which is Hebron, near Machpelah. Gen. xiii. 18.
Shechem or Sichem (xxiii. 19, 20).

May not the building, and the special mention of an *Altar* at each of the burying-places, suggest the belief of the Patriarch in the 'departed' having some share in the benefit of the sacrifices offered and pleaded?

[What would the descendants of Abraham have thought, and what answer would they have given, if the children of Heth had claimed the right to use the burying-ground of Machpelah (and the altar) for burial, according to their own rites, after Abraham had bought the ground, and had it 'made sure to him for a possession'?]

Remember—i. Reverent care for Churchyards.
ii. Faith in the Resurrection of the Body.
iii. Remembrance of the 'faithful dead' at the Altar.
'We also bless Thy Holy Name for all Thy Servants,' etc. (Pr. for Ch. Militant.)

Collect, 'Almighty God, with Whom do live,' etc. (Prayer in Burial Office), adapted.

Hymn, 221.

—o—

A Bride sought for the Heir.

Read—Gen. xxiv.: *Text*—Rev. xix. 7.

Isaac, the Child of Promise, having been born contrary to nature, endured mocking and persecution, offered up as a Sacrifice, and raised from the dead ('in a figure'), now has a Bride sought for him by his father.

N.B.—Different persons and characters are required in Scripture to typify JESUS Christ, the Church, etc., in various stages, *e.g.* Sarah, type of Church in one stage. (Gal. iv. 24, etc.) Sarah dies, and Rebekah becomes a type of the Church in another stage.

The 'Call' of the Faithful Servant (ver. 2).

Cp. Heb. v. 4; S. Matt. iv. 18–23; Acts xiii. 2; xvi. 10; and first question in the 'Ordering of Priests.'

The 'Mission' of the Faithful Servant—'*thou* shalt go' (ver. 4).

The Prophets, Apostles, and Ministry of the Church, sent out to draw souls to Christ. Amos vii. 14; Jer. i. 4, 5; S. Mark i. 16, 17; xvi. 15; Acts xiii. 4; Rom. x. 14, 15.

The 'sphere' of work—'unto my country, and to my kindred' (ver. 4)., *i.e.* not Canaanites.

Cp. Christ seeking for His Bride—the Church—not among Angels, but men, the nature He took into union with the Divine. Heb. ii. 16.

The 'object' of the mission—'take a wife unto my son' (ver. 4). S. Matt. iv. 19; 2 Cor. v. 10; Acts xxvi. 18.

Shrinking from the mission (ver. 5).

From conscious weakness, and humility. Judg. vi. 15; Jer. i. 6; Ex. iii. 11; iv. 1, 10, 13.

From sense of responsibility, and fear of failure. Acts x. 13, 14; xxii. 19, 20; 1 Kings xviii. 12.

The limit of responsibility (ver. 8).

N.B.—*Obedience* to the Mission, *not necessarily success*, is required. Cp. S. Matt. x. 23.

Supernatural aid promised—'He shall send *His Angel* before thee' (ver. 7).

Cp. Ex. iv. 12; Josh. v. 13; Judg. vi. 16; Jer. i. 8; S. Matt. x. 19; xxviii. 20; S. John xx. 22.

Ultimate success assured—'thou shalt take' (ver. 7).

Cp. S. Matt. xvi. 18; Rev. xi. 15; xix. 7.

Means for the journey—'ten camels of the camels of his master' (ver. 10).

Cp. Gen. xlv. 21–25; 1 Cor. ix. 13, 14.

Tokens or proofs of mission (vers. 10, 22, 30).

Cp. Gen. xlv. 27; Ex. iv. 1–10; S. Mark xvi. 17, 18; Acts iv. 13–17.

Prompt obedience to the mission—'he arose and went' (ver. 10).

Cp. Gen. xxii. 3; Josh. iii. 1; S. Matt. iv. 20, 22.

Dependence upon God—prayer for guidance and blessing (vers. 12–15).

Cp. Acts i. 24; xiii. 2; xvi. 6, 7, 9.

The 'sign' may probably have been intimated or suggested by God. Cp. Judg. vi. 36, etc. We must not tempt God by *presumptuously* fixing the modes of His working. (*Read* Judith viii. 10–18.)

The 'servant' had profited by his religious training at home. Gen. xviii. 19.

Encouragement—answer to prayer (ver. 15). Cp. Isa. lxv. 24; Acts iv. 31.

The delivering of the message.

The servant must be sure of the goodwill of his hearers before he makes the appeal. S. Matt. xiii. 58; S. Mark iv. 9.

'Let me drink' (ver. 17). Cp. JESUS. S. John iv. 7, 10.

'Whose daughter?' (ver. 23).

'Is there room?' (ver. 23).

He thinks *of his Master*, not of himself, in all the kindness he receives,—'hath not left destitute *my Master*' (ver. 27). Cp. S. Matt. x. 40; contr. Acts xii. 21–24.

Zeal for his Master (ver. 33). Cp. S. Mark iii. 20, 21; vi. 31; S. John iv. 34; 1 Cor. ii. 2; ix. 16.

The message (vers. 34–50).

Cp. the friend of the Bridegroom (S. John iii. 29), who pleaded his Master's cause. S. John iii. 35, 36; 2 Cor. v. 20.

The gifts which the servant has for them that receive his words (ver. 53).

Cp. the gifts which the Apostles were permitted to convey to believers. Acts viii. 14–18.

Anxiety about the finishing the work (ver. 56). Cp. Eccles. vii. 8; S. Luke ii. 49; S. John iv. 34; xvii. 4; 2 Tim. iv. 7, 8; S. Luke ix. 62.

The appeal of the servant (ver. 58). Cp. Ps. xlv. 11, 12; S. Matt. x. 37; 1 Cor. xi. 1.

The care of the charge committed to him (ver. 61). Cp. Heb. xiii. 17; 2 Cor. xi. 2.

The preparation of the Bride—instruction—(ver. 65). Cp. 1 Tim. iv. 16; Acts viii. 30, 31; xxviii. 30, 31.

The return to the Master (ver. 66). Cp. S. Mark vi. 30; Heb. xiii. 17; S. Matt. xxv. 21.

The Place of Meeting—a well (ver. 16).

Wells in Scripture scenes of joyful events.

Rachel. Gen. xxix. 6.

Daughter of Jethro. Ex. ii. 16, etc.

Woman of Samaria. S. John iv. 7, etc.

There is joy in store for those who meet with GOD and GOD'S servants at the 'deep well' of H. Scripture. Ps. xlii. 2; Isa. xii. 3.

The Reception of the Servant.

N.B.—The *free-will* of Rebekah, etc. (vers. 5, 58). Cp. S. John v. 40; S. Luke ix. 53.

Rebekah—the Bride.

'the woman whom the Lord hath appointed' (vers. 44, 14).

Cp. 'elect according to the foreknowledge of God.' 1 S. Pet. i. 2.

Her kindness to the servant (ver. 18). Cp. S. Matt. x. 42.

Her readiness to receive him (ver. 25). Cp. 2 Kings iv. 9, 10; Acts xvi. 14, 15; Gal. vi. 6; iv. 13, 14; 1 S. Pet. iv. 9.

Rebekah instrumental in bringing others (vers. 28, 29). Cp. S. John iv. 28–31.

Rebekah's choice (ver. 58). Cp. Josh. xxiv. 15, 16; S. Matt. xix. 21, 22; x. 37; S. Luke ii. 38.

N.B.—The readiness of Laban (brother) and Bethuel (father) to recognise GOD'S will (ver. 50), and let Rebekah obey GOD'S call and her own conscience, and so follow her 'vocation' (ver. 51). Cp. Zebedee. S. Matt. iv. 22.

Rebekah's journey with the servant (ver. 61). Cp. Acts ii. 42.

The Bridegroom—'praying' (ver. 63). Cp. Heb. vii. 25.

The coming of the Bridegroom (ver. 62). Cp. Acts i. 11; S. John xiv. 3.

The time—'the evening' (ver. 63). Cp. S. Matt. xx. 8.

The presence of the Bridegroom (ver. 64). Cp. Isa. xxxiii. 17; Rev. i. 12–19.

The Union of the Bride and Bridegroom (ver. 67). Cp. Song of Solomon iii. 4; Rev. xix. 7; xxi. 2.

Remember—i. Be ready to listen to GOD'S message, Judg. iii. 20; and to receive GOD'S messenger. S. Luke x. 16.

ii. Try to bring in others. S. Mark xvi. 15.

iii. Give up all that GOD asks. S. Luke xiv. 26.

Collect, S. Simon and S. Jude.

Hymn, 215.

—o—

The Second Marriage of Abraham (xxv. 1).

Hagar and Ishmael } declared by S. Paul to be types of the
Sarah and Isaac } Synagogue—Church. Gal. iv. 22, etc.

Hence children of Abraham and Keturah, and the concubines (ver. 6), generally regarded by the Fathers as types of those who in some respects are members of the Church, but not sound or full members of that Body.

The Death of Abraham (xxv. 7, 8).

Buried in the Cave of Machpelah (xxv. 9), by Isaac and Ishmael (xxv. 9). Cp. xxxv. 29.

Isaac takes his Father's place (xxv. 5, 11).

The Abode of Isaac—the well Lahai-roi (xxv. 11); where GOD appeared to Hagar (xvi. 14).
='the Well of Life and Vision.' Cp. Ps. xxxvi. 9.

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The Strivings of Nature and of Grace.

Read—Gen. xxv. 19–27: *Text*—Gal. v. 17.

Trial of Faith and Patience.

Notwithstanding the promises (Gen. xxii. 17, 18), *Rebekah barren* for 20 years (cp. xxv. 20, 26); while *Ishmael's seed* increased rapidly. (Ps. xvii. 15.)

The Prayer for Fruitfulness (ver. 21).

'Intreated the Lord'=lit. 'burnt incense to the Lord.'
Note the early use of incense. Cp. Mal. i. 11.

Children—GOD'S gift. Ps. cxxvii. 4; Judg. xiii. 3; 2 Kings iv. 14; Isa. viii. 18.

Foreshadowing the mystery of the Incarnation. Hag. ii. 7.

The Answer to Prayer (ver. 21). Cp. Ps. xxxiv. 4, 15, 17; lxv. 2.

The answer to the prayer for fruitfulness, in the individual soul, or in the Church, becomes a cause of trial.

The Strivings of Nature and Grace (ver. 22). Cp. Gal. v. 17; Rom. vii. 22, 23.

Evil and good mingled in the Church. 1 Cor. i. 10, 11; 2 Tim. iii. 8; S. Matt. xiii. 30; xxv. 34, 41.

N.B.—These strivings not felt, until the individual soul, or the Church, begins to be 'fruitful in good works.'

Dependence upon God in Trouble (ver. 22).

'Went to enquire of the Lord.'

Either *indirectly*, through Abraham, who was yet alive (cp. xxi. 5, and xxv. 7, 26), Melchizedek, or Shem.

Or *directly* of GOD at the family Altar.

Cp. 2 Kings xix. 2, 14; 1 Sam. xxiii. 2; 2 Sam. v. 19, 23; Rom. vii. 24, 25; Acts iv. 24, 31; xv. 6, 28.

The final Triumph of Grace assured (ver. 23). Eph. ii. 8; 2 Cor. xii. 9; 1 Tim. i. 12–15; 1 Cor. xv. 10.

Cp. S. Matt. xvi. 18.

The mother (Rebekah), and so probably Isaac, knew that *God* preferred Jacob to Esau.

Remember—i. Expect trials and temptations. Ecclus. ii. 1; Prov. iii. 11, 12; S. James i. 12.

ii. In times of difficulty and perplexity, 'seek the Lord.' Ps. xxxiv. 4; lxxiii. 15, 16.

iii. Pray for the grace of final perseverance. Rev. ii. 10; S. Matt. xxiv. 13.

Collect, 1 S. a. Trinity.

Hymn, 181 or 182.

—o—

Despised Privileges.

Read—Gen. xxv. 27, etc.: *Text*—1 Cor. vi. 19, 20.

The Two Brothers—Esau, Jacob.

Their Modes of Life.

Esau—a wandering hunter—careless.

Jacob—staying at home—quiet—GOD-fearing.

Favourites at Home.

Father's favourite—Esau—for carnal reasons (ver. 28).

Mother's favourite—Jacob—for higher reasons—she remembered the Divine promise. Cp. S. Luke ii. 19.

The Privileges of the First-born.

Succession to the place of the father.
Claim to the father's benediction.
Double portion of father's goods.
Domestic priesthood.

} Cp. Heb. i. 2; Rom. viii. 16, 17; Gal. iv. 7.

In the family of *Abraham*, additional blessings.
Right to the promised inheritance of Canaan.
Covenant with Jehovah.
Ancestor of the Messiah.

The Trial. Cp. S. Matt. iv. 1.
Esau—hungry and faint. Cp. S. Matt. iv. 2.
Lacking in self-denial,
patience,
faith and trust in GOD,
realization of the value of the privileges and blessing in this life, and in the life after death. Cp. 1 S. Pet. i. 4; 1 Cor. xv. 19.

The Temptation from within. He saw, and desired. Cp. Josh. vii. 21.
In the case of our B. LORD, the temptation was *from without.* S. Matt. iv. 3.

The 'Pleasures of Sin.' (Heb. xi. 25.) 'One morsel of meat. Heb. xii. 16.
The price of his sin—'the birthright' (ver. 31).

Self-Justification (ver. 32). Playing with conscience. Heb. xii. 25.

The Fall—'he did eat and drink' (ver. 34). Cp. Gen. iii. 6.
Contr. S. Matt. iv. 4.

The consequence of the Fall—the loss of the birthright, and all it involved (ver. 34; Heb. xii. 17). Cp. Gen. iii. 23, 24.
Contr. the consequences of the victory. S. Matt. iv. 11; Heb. ii. 18.

Indifference to Sin—'rose up, and went his way' (ver. 34). Cp. Prov. xxx. 20.
Contr. S. Matt. xxvi. 75.

Contrast the Conduct and Character of Jacob.
Intense desire for the great blessing.
Cp. S. Luke x. 41, 42; Phil. iii. 13, 14.
Ready to give up all for it, if only he may gain it.
Cp. Phil. iii. 8; S. Matt. xiii. 46; Rom. viii. 13.
N.B.—These 'lentiles' were not ordinarily eaten; there appears to have been a 'famine' at the time (xxvi. 1); see also 2 Kings iv. 38–42.
Not yet learnt to wait God's time and way of gaining it, but gains it by his brother's weakness (ver. 31). Cp. Rom. viii. 25.

Remember—i. The birthright of the baptized. Gal. iii. 27.
ii. Bear present pain rather than do wrong. 1 S. Pet. iii. 17.
iii. Wait patiently for GOD'S time and way. Rom. ii. 7.

Collect, 1 S. in Lent.
Hymn, 446 or 92.

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Chap. xxvi. Isaac in the Philistines' land, through famine, meets with a trial similar to Abraham. Gen. xii. (p. 32).

According to the view taken of Abraham's act, we shall consider that Isaac imitated his father's trust in GOD, or his father's weakness.

Isaac restored the wells which his father digged (ver. 18).

Cp. Our B. Lord restoring the well of Living Water of H. Scripture to the woman of Samaria.

Abraham made a covenant with an oath concerning a well, and called it Beersheba. Isaac renewed the covenant, and restored the name.

N.B.—In the conformity of the life of Isaac to the life of Abraham, we may trace faint shadowings of the conformity of the Divine Son to the Father. Cp. S. John v. 19, 20; Heb. i. 3.

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Praying for a Blessing.

Read—Gen. xxvii. : *Text*—S. John xvi. 23, 24.

Isaac—head of the family; *priest* of the household.

'Old,' about 137 years, though he lived about 43 years longer,

purposed blessing *Esau, the first-born*, and so transferring the Priesthood of the family, and all else involved.

For similar exercise of Patriarchal Priesthood, see ix. 26; xlviii. 13, etc.; xlix. 1–29.

Esau had shown his *unworthiness of the privilege* in several ways.

i. Selling his Birthright (xxv. 34).

ii. Polygamy.

iii. Intermarrying with the race of Canaan. } (xxvi. 34.)

iv. Disregard of parents' wishes and feelings (xxvi. 35).

And *now* delay in bringing what Isaac asks.

God's Will about Jacob known to Rebekah, and so probably to Isaac (xxv. 23).

Isaac's conduct—strives to carry out *his own will*—in Esau (xxvii. 4); not from any high motive (xxv. 28; xxvii. 4).

Cp. Abraham praying to have his own will about Ishmael (xvii. 18); but in each case 1 Cor. xv. 50.

Rebekah's Conduct—strives to carry out *God's will* (xxv. 23); but not content to wait *God's time*, and do it in *God's way;* though her act was overruled by GOD to His glory. Rom. iii. 7, 8.

(1) in carrying out GOD'S purpose about Jacob.

(2) in setting forth a wonderful type.

Jacob's Conduct—consents to Rebekah's plan—contrary to the promptings from within—impatient to receive the blessing and all its privileges.

The Clothing of Jacob.

(1) *The robes of Esau—not* ordinary clothes, but the robes worn by the eldest son, as heir of the Patriarchal Priesthood.

They had a fragrant smell of sweet perfume (incense? cp. n. on xxv. 21). Ps. xlv. 9; Cant. iv. 11.

(2) *The skins of the goats.*

The hair of Syrian goats long, black, and soft. Cp. Cant. iv. 1.

Goat—type of sin. S. Matt. xxv. 33, 41.

Cp. the 'likeness of sinful flesh' in which Christ appeared. Rom. viii. 3.

The skins not part of Jacob, but only laid on him.

So Christ 'bare our sins,' yet Himself 'without sin.' 1 S. Pet. ii. 24; 2 Cor. v. 21; Heb. iv. 15.

In the Presence of the Father.

'I am Esau' (ver. 19)—probably justified to his own conscience by the sale of the Birthright by Esau.

But cp. Christ. Col. i. 15; Rom. viii. 29.

N.B.—The blindness of Isaac (ver. 1), by which he was prevented from *seeing* Jacob taking the place of Esau, was *God's act.*

The Blessing of Jacob—'a proclamation of Christ to all nations.' (S. Aug.)

The Field—'the world (cp. S. Matt. xiii. 38), filled with the odour of Christ's Name.'

The Dew of Heaven—'showers of Divine words.'

The Fatness of the Earth—'the gathering together of the peoples.'

The Plenty of Corn and Wine—'the multitude that gathers Bread and Wine in the Sacrament of His Body and Blood.' (S. Aug.)

The Blessing Confirmed—after Jacob's act discovered (ver. 33).

Isaac trembled exceedingly at the conflict of his will with GOD'S will.

Acknowledges GOD'S will in the matter, and

Confirms the blessing.

'Who would not rather have expected the curse of an angry man here, if these things had been done in an earthly manner, and not by inspiration from above? Oh things done, yet done prophetically; on earth, yet celestially; by men, yet divinely!' (S. Aug.)

Esau's Repentance—expressed in words and acts—'great and bitter cry' (ver. 34), and 'tears.' Heb. xii. 17.

Yet not a valid repentance—for (1) it was *too late;* and
(2) *not sincere*, for

He sorrowed because he had *lost the blessing;* not because he had sold the Birthright (ver. 34).

He still claimed the position, etc. of the first-born, and so *tried to conceal his sin* of selling the Birthright (ver. 32).

He blamed *others* instead of himself (ver. 36).

He cherished an unforgiving and bitter spirit against his brother (ver. 41).

The Mother's Sufferings—the loss of the favourite son, whom she had advised to act in this way (ver. 43, etc.).

Jacob's Sufferings—separation from home and family; living for many years in a strange land.

This mysterious act has a fourfold application.

i. Christ putting on human nature—'the likeness of sinful flesh'—and so coming before the Eternal Father.

ii. The younger son—the Christian Church, 'the Body of Christ'—taking the place and the blessing of the elder brother—the Jewish Church.

iii. The individual Christian, who has 'put on Christ' (Gal. iii. 27), and comes before the Father in prayer; Who vouchsafes to be like Isaac—'the voice is Jacob's voice,' but 'the Hands are the Hands of the First-born' (marked with the toil of the world's redemption).

iv. The spiritual man putting on the likeness of the man of the world, in order to gain his ends, and encouraged by Mother Church.

Remember—i. Repentance does us no good if it is not sincere. 2 Cor. vii. 9, 10.

ii. Never do or say anything evil that good may come. Rom. iii. 7, 8.

iii. When we pray, we are accepted not for ourselves, but 'in the Beloved.' Eph. i. 6; ii. 18; S. John xiv. 6.

Collect, 5 Coll. at end of H. Communion Office—'Almighty God, the Fountain of all Wisdom,' etc.

Hymn, 201.

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A Vision of the Incarnation.

Read—Gen. xxviii.: *Text*—S. John i. 51.

Isaac, satisfied that the blessing is intended by GOD *for Jacob*,
sends for him,
gives him the blessing promised to Abraham,
makes him heir of the promises—temporal—spiritual,
and sends him forth to find a Bride for himself.

Abraham had *sent his servant* to take a Bride *for his son* Isaac.
Isaac sends his son to take a Bride *for himself.*

These represent the two ways in which the faithful are gathered into the Church.

(1) The Mission of *the Son.*

(2) The Mission of *His Ministers.*

Hence the life of Jacob taken as foreshadowing the ministerial life of Christ as exile, pilgrim, shepherd, servant.

The departure of Jacob for the life of Service.

The opposition of Esau overruled for good—Jacob, through fear, is obliged to leave the Promised Land for a time; but he returns after some years of service, bringing others with him. Ps. cxxvi. 7.

The Fugitive in the Wilderness.

Cp. Christ at the beginning of His ministry. S. Mark i. 13; S. Matt. viii. 20.

Encouragement by the Way (ver. 12, etc.). Cp. S. Matt. iv. 11.

The Vision of the Ladder joining earth and heaven.

the Angels ascending and descending *on it.*

'*the Lord.*'

The meaning of the Vision.

(1) A lesson about the Incarnation.

Jacob 'found God.' Hos. xii. 4, 5.

The Ladder represented { Human Nature touched earth, / Christ, Who by His { Divine Nature touched heaven; thus joining heaven and earth together, Eph. i. 10; and making a 'way' from earth to heaven. S. John xiv. 6; Acts iv. 12; Eph. ii. 18; 1 Tim. ii. 5.

(2) A lesson about Angels.

They had wings and could fly,

yet they ascended and descended '*on it.*'

Teaching—i. That the ministry of Angels is consequent on the Incarnation.

ii. That our Communion with them is through Christ.

iii. That they minister to Christ in us, and to us as members of Christ. Gal. iii. 27; 1 Cor. vi. 15; Heb. i. 14.

iv. That though other 'ways' may seem open to us, none is safe but the way of obedience.

N.B.—The ministry of Angels in connection with the Incarnate Life of our B. Lord.

All the chief events of His Life—with scarcely one exception—have Angels mentioned in connection with them.

e.g. the Incarnation. S. Luke i. 26, etc. Death. S. Mark xvi. 5.
Nativity. S. Luke ii. 9, etc. Resurrection. S. Matt. xxviii. 2.
Temptation. S. Matt. iv. 11. Ascension. Acts i. 10, 11.
Agony. S. Luke xxii. 43.

The Place of the Vision—Bethel—the 'House of God.'

The Renewal of the Covenant (vers. 13, 14).

The Divine Presence promised (ver. 15).

The Effects of the Vision on Jacob—show the religious training he had received at home.

godly fear (ver. 17).
devotion and worship (ver. 18).
dependence upon GOD (ver. 20).
contentment and simplicity (ver. 20). 1 Tim. vi. 8.
almsgiving—tithes (ver. 22).

The Stone set up and anointed.

Christ, the Divine Jacob, slept on the Cross, and rested His Head in death on the Stone of the Grave. (S. Luke xxiii. 53.) He rose early in the morning from His sleep of death (S. Luke xxiv. 1, 2), and set up His Church to be the 'pillar and ground of the Truth' (1 Tim. iii. 15), and poured on it the oil of the Holy Spirit. Eph. iv. 8; Acts ii. 33. Hence S. John says that we, as 'members of Christ,' have 'an Unction from the Holy One.' 1 S. John ii. 20.

Remember—

i. Christ—God and Man—is 'the Way' to Heaven. S. John xiv. 6. Keep stedfastly in 'the Way' of GOD'S appointing. S. John xv. 4.

ii. Climbing the Ladder—involves

Effort, Steadiness, } increasing the higher one gets, Phil. ii. 12. } more danger of falling. the greater the fall.

iii. The company and help of Angels.

'By the Mystery of Thy Holy Incarnation, Good Lord, deliver us.'

Collect, S. Michael and all Angels.

Hymn, 335 or 424.

Serving for a Bride.

Read—Gen. xxix. 1-31 : *Text*—Eph. v. 25.

Jacob goes forth on his mission to seek a wife,
full of joy and confidence,
because of the Voice of GOD (cp. S. Matt. iii. 16),
and the Vision of Angels. Cp. S. Matt. iv. 11.
Cp. also Acts iv. 31 ; v. 41.

Finding the Bride (ver. 9).
Rachel—a Shepherdess. Cp. the description of the Spouse, Cant. i. 7, 8.

The Place of Meeting—a well (ver. 2).
Wells of Scripture scenes of joyful events. Gen. xxiv. 16 ; Ex. ii. 16, etc. ; S. John iv. 7, etc.

The rolling away the Stone (ver. 10).
Typ. the work of Christ (the Good Shepherd), and the Shepherds of His Flock, rolling the stone away from the well of H. Scrip., and so opening up its mysteries for the spiritual refreshing of the Flock of Christ. Isa. xii. 3 ; 1 S. Pet. v. 2.

Hospitality (ver. 13). 1 S. Pet. iv. 9.

The long Service for Rachel—the beloved (vers. 18, 20). Hos. xii. 12.
Cp. Christ taking 'the form of a Servant' (Phil. ii. 7) for 33 years, and esp. in His ministerial Life (S. Matt. xx. 28), and becoming a 'Shepherd' (S. John x. 2, 11, 14 ; 1 S. Pet. ii. 25) for the Church's sake.
In the East, gifts were given as a price for a wife (ver. 18) ; see xxiv. 22, 53 ; and cp. '*purchased*,' Acts xx. 28.

The Marriage with Rachel (ver. 21).
The substitution of Leah permitted by GOD.
Jacob, notwithstanding his marriage with Leah, took Rachel.
This was contrary to GOD'S Law about Polygamy. S. Matt. xix. 3, 4.
Yet this act of Jacob is used by GOD to represent a great mystery.

The Mystery of the Double Marriage.

Leah = tender-eyed, weak-eyed—typ. the Jewish People and Synagogue;
the Jewish Church had not a clear vision of Christ.

Rachel typ. the Christian Church in her beauty,
the one predestined Spouse of Christ. Cant. vi. 9.

'Leah the elder prefigured the blindness of the Synagogue, Rachel the beauty of the Church.' (S. Jerome.)

The Rewards of Service—Leah. } Rachel. } Flocks. } Cp. Phil. ii. 9; Eph. i. 22, 23.

Promised by our B. Lord to all faithful servants. S. Matt. xvi. 27; Rev. ii. 10.

Remember—i. The loving Service of Christ for the Church, Eph. v. 25.
and for every individual member of it. Gal. ii. 20.

ii. The present dignity of Service—an imitation of Christ. S. Matt. xx. 28.

iii. The future reward of Service—eternity with Christ. S. John xii. 26.

A good rule for the present life of Service:

'*First* give *thyself* wholly *to God*,' for 'all souls are His' by creation and redemption; Ezek. xviii. 4.

'*and then* to *the work* GOD gives thee to do,' for the time of service is short. Rev. xxii. 12.

Collect, Second Collect for the Ember Seasons.

Hymn, 215 or 353.

—o—

Gen. xxxi. Jacob's departure from Mesopotamia for Canaan.

An effort after higher things for himself, and for those belonging to him. Col. iii. 2.

Laban's effort to hinder this departure (typ. the worldly mind), striving to hold him back from obedience to GOD'S will (xxxi. 3).

Rachel, though going with her husband, still carries with

her some remnants of her old love (superstition), which must be given up before she can join with her husband in the worship of GOD at Bethel (xxxv. 1–5). Cp. Ps. xlv. 10, 11.

—o—

Wrestling with God.

Read—Gen. xxxii.–xxxiii. 18 : *Text*—S. Luke xxii. 44.

The Opposition of Esau—(typ. the carnal mind), to hinder the performance of God's Will (xxxi. 3),
and to avenge past acts of Jacob (xxvii. 41).

Divine Encouragement—the 'Angels of God' (vers. 1, 2). Cp. Ps. xci. 11 ; xxxiv. 7.

Cp. Angels ministering to Jesus—(1) after His Temptation. S. Matt. iv. 11.
(2) during the last great struggle. S. Luke xxii. 43.

Temporary Despondency (ver. 7)—the power of the flesh over the spirit—'my lord Esau.' Cp. overcome by Rom. vii. 22–25.

An act of Trust in God—in which (vers. 9–13) he acknowledges his weakness, and prays for help.

Preparations for meeting Esau.

i. *Worldly Preparation*—

(1) *Prudence*—divides into two bands (vers. 7, 8). Cp. S. John xviii. 8, 9.

(2) *Present for Esau* to 'appease him' (vers. 13, 20).

ii. *Spiritual Preparation*—

Prayer—typ. the agony in the Garden—the wrestling of the two Wills in Christ, the Human and Divine.

Jacob alone. Cp. S. Luke xxii. 41.

The *place* of prayer—near the brook Jabbok. Cp. JESUS, near 'the brook Cedron.' S. John xviii. 1.

The *time* of prayer—night. Cp. S. John xviii. 20.
„ *work* „ described as 'wrestling.'
needing perseverance. All night. Cp. S. Mark xiv. 37; S. Luke vi. 12.
involving (1) tears. Hos. xii. 4; cp. Heb. v. 7.
(2) physical suffering—thigh out of joint; cp. great drops of Blood, S. Luke xxii. 41.

'Strength made perfect in weakness.' 2 Cor. xii. 9, 12.

Rewards of Faithful Perseverance.

i. *The 'new name' given* (ver. 28), a 'Prince with GOD.' Cp. Hos. xii. 4. A memorial of victory. Phil. ii. 8–11; Rev. ii. 17; xix. 12, 16.

ii. *The blessing of God* (ver. 29), which before he had only had pronounced by his father.

iii. *The carnal mind vanquished* (xxxiii. 4). Cp. S. John xviii. 6.

Remember—

i. *Our power with* GOD—'persevering prayer.' S. Matt. vi. 6; Eph. vi. 18.

ii. *Our strength against our lower self*—JESUS Christ. 2 Cor. x. 3, 4; Rom. viii. 24, 25; 1 Cor. xv. 47.

iii. *The promised reward of victory*—a 'new name.' Rev. ii. 17.

'By Thine Agony and Bloody Sweat, Good Lord, deliver us.'

Collect, 23 S. a. Trin.

Hymn, 248.

—o—

'The Mission of the Beloved Son.'

Read—Gen. xxxvii.: *Text*—S. John iii. 17.

The moving cause of the Mission—the 'evil report' of the conduct of the sons (ver. 2). Cp. Rom. v. 8.

The willing Missioner—the beloved son (vers. 3, 13). Cp. S. Mark xii. 6; S. John iii. 35; vi. 38; Heb. x. 7.

The Mission—'Go, I pray thee' (ver. 14).

Joseph is sent by his father to the shepherds and sheep of Israel in the wilderness.

Cp. JESUS sent by His Heavenly Father to 'the lost sheep of the house of Israel.' S. Matt. xv. 24.

Rejection of the Missioner.

Causes of their anger—

(1) *His bold reproving of their sinful conduct* (ver. 2). Cp. S. John xv. 22.

(2) '*The coat of many colours* or pieces (vers. 3, 4), a mark of his father's intention of making him (the first-born of Rachel) the 'heir,' and so the priest of the family; Reuben (the first-born of Leah) had forfeited this. 1 Chron. v. 1.

Typ. the pure Human Nature of Christ in Which His Father clothed Him to be the Priest of mankind. Ps. cx. 4; Heb. x. 7; vi. 20.

(3) *His teaching* (vers. 8, 11). Cp. S. Luke xx. 19; S. Matt. xxi. 45.

(*a*) The dream of the Sheaves (vers. 6, 7).

Lit. fulfilled in Egypt when his eleven brethren bowed down before him (xliii. 26).

Typ. fulfilled after the Resurrection. S. Matt. xxviii. 16, 17.

(*b*) The dream of the Sun, Moon, and eleven Stars.

Lit. never fulfilled in Joseph's case, his mother already dead (xxxv. 19).

Typ. only to find its true fulfilment in JESUS. Cp. Ps. cxlviii. 3.

'Who is He but JESUS, Whom His parents and brethren have adored?' (S. Aug.)

N.B.—The future greatness of the child foreshadowed by these Divine revelations.

Cp. the future greatness of the Divine Child foreshadowed by the Song of the Angels at His Birth, S. Luke ii. 10, etc.
the prophecy of Simeon, S. Luke ii. 32, etc.
the adoration of the Magi. S. Matt. ii. 11.

The proposed Murder of the Missioner (ver. 18). Cp. Ps. xciv. 21; S. Matt. xxi. 38; xxvi. 3, 4; xxvii. 1, 18; S. John xi. 53.

The Missioner sold by his Brethren (ver. 27).

Cp. (1) Judas selling JESUS. S. Luke xxii. 3; S. Matt. xxvi. 15.
(2) Jews trying to shift the responsibility of the murder upon Pilate the Roman Governor. S. John xviii. 31.

The Reviling of the Victim (vers. 19, 20). Cp. S. Matt. xxvii. 39, 40, 49.

N.B.—The means used by the brethren to hinder the fulfilment of the dreams were overruled by GOD to bring it about; so by the acts of the Jews against JESUS, the prophecies were fulfilled, and He was exalted.

Reuben 'willing to release him' (vers. 21, 22), yet lacking moral courage. Cp. Pilate. S. Luke xxiii. 20; S. Matt. xxvii. 24.

The stripping off the Robe (ver. 23). Cp. S. Mark xv. 20.

The Patience of the Sufferer—not a word of complaint recorded here. Cp. Isa. liii. 7.

Indifference of the Murderers (ver. 25). Cp. the anxiety of the Jews to eat the Passover. S. John xviii. 28.

The 'Vesture dipped in blood' (ver. 27).

The coat of Joseph was dipped in blood, though Joseph himself was not killed.

Typ. the Human Nature of our B. Lord which suffered, though His Divine Nature suffered not. Also cp. Rev. xix. 13.

The Father's Grief (ver. 34). Cp. the sufferings of the B. V. Mary. S. Luke ii. 34, 35; S. John xix. 25.

N.B.—The Father's words, 'I will go,' etc. (ver. 35), show Patriarchal belief in intermediate state after death, where the souls of the faithful recognise each other. Cp. S. Luke xxiii. 43; xvi. 22.

Remember—i. *Love* God the Father, 'Who loved us and sent His Son,' etc. 1 S. John iv. 10.

„ Son, 'Who loved us, and gave Himself for us.' Gal. ii. 20.

„ H. Ghost, (1) by Whom the Son of God was Incarnate. S. Luke i. 35.

(2) by Whom the 'love of God is shed abroad in our hearts.' Rom. v. 5.

ii. *Imitate* the (1) guilelessness of the Divine Victim. 1 S. Pet. ii. 22.

(2) patience of the Divine Victim. Heb. xii. 1, 2.

'By Thy Cross and Passion, Good Lord, deliver us.'

Collect, Sunday next before Easter.

Hymn, 106 or 114.

The Temptation.

Read—Gen. xxxix. : *Text*—S. Matt. iv. 1.

Joseph in the house of Potiphar.

(1) A servant (ver. 1). Cp. JESUS, Who 'took on Him the form of servant.' Phil. ii. 7.

(2) 'In favour with GOD and man' (vers. 3, 4). Cp. S. Luke ii. 52.

(3) 'All things put into his hand' (ver. 4). Cp. S. John v. 22; S. Matt. xi. 27.

The Temptation.

The time of the Temptation—the commencement of active service.

Cp. the Temptation of JESUS at the beginning of His ministry. S. Matt. iv. 1.

The moving cause of the Temptation—the beauty of Joseph (ver. 6), who was brought prominently forward by his new work. Cp. JESUS brought prominently forward at the beginning of His ministry. Ps. xlv. 2; S. Matt. iii. 16, 17.

Alone with the Tempter (ver. 11). Cp. S. Mark i. 13.

The perseverance of the Tempter (ver. 10). Cp. Satan's perseverance. S. Matt. iv. 3, 6, 9.

A special effort (vers. 11, 12). Cp. the last great effort of Satan, when he held JESUS by the garment of His Humanity on the Cross, when He was alone. Isa. lxiii. 3; S. John xvi. 32. 'If Thou be the S. of GOD,' etc. S. Matt. xxvii. 40.

The victory over the Tempter—by

(1) *Recollection of God* (ver. 9). Cp. JESUS—'It is written.' S. Matt. iv. 4, 7, 10.

(2) *Flight* (ver. 12). Cp. JESUS leaving the garment of His Humanity in the hands of the Tempter. Col. ii. 15.

The Revenge of the Tempter—False accusations—perversions of the truth (vers. 14–19). Cp. Ps. xxxv. 11, 12.

To kindle against him the anger of—

(1) the men of the house. Cp. S. Matt. xxvi. 59–67; S. John xviii. 35.

(2) his 'lord.' Cp. 2 Cor. v. 21; S. Matt. xxvii. 46.

N.B.—The *silence* of the falsely accused. Cp. S. Matt. xxvii. 13, 14.

The Sufferings of 'the Just for the Unjust'—Joseph committed to prison (ver. 20).

Cp. JESUS in 'the place of safe keeping.' 1 S. Pet. iii. 19; Isa. xlix. 9.

N.B.—(1) The 'Lord was with Joseph' (ver. 21). Cp. the soul of JESUS in Hades—not separated from the Godhead.

(2) The prisoners 'committed to his hand' (ver. 22). Cp. Zech. ix. 11; Isa. xlii. 6, 7.

Remember—i. *Expect temptations.* 1 S. Pet. v. 8; 1 Cor. x. 13; S. James i. 2.

ii. *Help in temptation*—(1) *Recollection of God.* Ps. cxxxix. 2.

(2) *Flight.* Ps. xxxvii. 27.

iii. *Be patient under false accusations.* Ps. xxxviii. 15.

'By Thy Temptation, Good Lord, deliver us.'

Collect, 18 S. a. Trin.

Hymn, 92 or 181.

'With the Transgressors.'

Read—Gen. xl.: *Text*—S. Mark xv. 27, 28.

Joseph in Prison—*double type.*

(1) *In his suffering imprisonment*—typ. *Jesus on the Cross*, for a time in the power of Satan.

(2) *In his temporary withdrawal from the world*—typ. *Jesus in the place of departed spirits.*

(1) **Joseph in Prison—typ. Jesus on the Cross.**

Allowed to suffer—'the Just for the unjust.' Cp. S. Matt. xxvii. 43.

An additional humiliation—the companion of malefactors (vers. 2, 3).

Cp. JESUS between two thieves. S. Luke xxiii. 32, 33.

The loving sympathy of Joseph—'serving them' (ver. 4).
revealing GOD'S Will to them (ver. 12).

Cp. JESUS ministering to the thief on the Cross.
revealing to him the hidden things of GOD.
S. Luke xxiii. 43.

The result of the humiliation—the restoration of one of the malefactors.

Cp. the result of Calvary—one thief saved.

(2) **Joseph in Prison temporarily withdrawn from the world—typ. Jesus in the place of departed spirits.**

His companions—disobedient servants. Cp. 'which sometime were disobedient.' 1 S. Pet. iii. 20.

His work—temporarily withdrawn from the world, yet still showing love, in

i. care for his companions in prison.

ii. revealing to them the Will of God.

Cp. JESUS temporarily withdrawn from the world.
'put to death in the flesh,' but alive in His Soul.
He 'went and preached to the spirits in prison.' 1 S. Pet. iii. 18, 19.

The time of his imprisonment—three years. See xl. 4, and xli. 1.

Cp. JESUS, three days in the grave. S. Luke xxiv. 36.

The results of His preaching (vers. 13, 21).

Cp. S. Luke iv. 8. 'Deliverance to the captives.' Zech. ix. 11.

Remember—i. Among bad companions, try to do them good. Cp. S. Luke xxiii. 34.

ii. Do not be ungrateful for kindness (ver. 23). Eph. v. 20; S. Luke xvii. 17, 18.

iii. The state of the departed a state of consciousness. The disembodied Soul of JESUS went and preached to other souls, which could listen to Him. Cp. S. Luke xvi. 23–26.

'By Thy precious Death and Burial, Good Lord, deliver us.'

Collect, Easter Eve.

Hymn, 105.

—c—

'Highly Exalted.'

Read—Gen. xli. 1–53: *Text*—Phil. ii. 9, 10.

Joseph in Prison three years (ver. 1, and xl. 4). Cp. JESUS in the grave three days.

THE RESURRECTION.

Loosed out of Prison—(1) By virtue of the power in him of interpreting dreams (vers. 12, 13).

(2) By the power of the King (ver. 14).

N.B.—JESUS is described in Scrip. as—

(1) Rising by His Own Divine Power. S. John ii. 19, 21; v. 21; S. Matt. xxviii. 6; and the words of the Creed, 'the third day *He rose* again,' etc.

(2) Raised by the Father. Acts ii. 24, 32; xiii. 30; Ps. cxlvi. 7; Eph. i. 20.

For the two combined, see Acts x. 40, 41.

The Prison Dress changed (ver. 14). Cp. the grave-clothes of JESUS left behind. S. John xx. 6, 7.

His first Work after his Deliverance—'Speaking of the things pertaining to the Kingdom' (vers. 33–37). Cp. the works of the 40 days. Acts i. 3.

THE ASCENSION.

'All Power given unto Him' (ver. 40). Cp. S. John iii. 35; S. Matt. xxviii. 18.

'He is excepted which did put all things under Him' (ver. 40). Cp. 1 Cor. xv. 27.

Judgment committed to Him (ver. 40). Cp. S. John v. 22, 26, 27; S. Matt. xi. 27.

'Head over all things' (ver. 41). Cp. Eph. i. 22; Acts ii. 36.

'On the right hand of the Majesty.' Cp. Heb. i. 3; Eph. i. 20.

The Royal Robes (ver. 42). Cp. the description of JESUS, Rev. i. 13; xix. 11–14.

The Royal Chariot (ver. 43). Cp. Ps. civ. 3.

'Every knee shall bow' (ver. 43). Cp. Phil. ii. 10.

A new Name (ver. 45)=(1) Saviour of the world, or (2) Revealer of Secrets. } Cp. Phil. ii. 9; Rev. xix. 12.

The Marriage of the Ruler (ver. 45) with the daughter of an Egyptian priest.

Typ. the Christianizing of the heathen world, and its espousal to Christ, as His Bride, the Church, after His Ascension. Ps. ii. 8; xlv. 11, 12; Rev. xix. 7.

N.B.—The age of Joseph when he stood before Pharaoh, 30 years (ver. 46). Cp. JESUS, 30 years old when He began His public ministry, and received the Divine approval. S. Luke iii. 22, 23.

Remember—i. To reverence the Name of JESUS.

ii. We have already been made partakers of His Resurrection in Holy Baptism. Col. ii. 12.

iii. The further exaltation—the share in His Ascension—in store for us as suffering members of His Body. 2 Tim. ii. 12.

'By Thy glorious Resurrection and Ascension, Good Lord, deliver us.'

Collect, S. a. Ascension Day.

Hymn, 144.

Chaps. xlii., xliii., xliv., xlv. The gradual steps by which the brethren are brought to a sense of their sin of cruelty to their brother, and their recognition of him in his authority as Ruler of Egypt.

—o—

'Leadings to Repentance.'

Read—Gen. xli. 53 and xlii. : *Text*—Rom. ii. 4.

The Famine—a special visitation of GOD—*e.g.* 2 Kings viii. 1; Ezek. xiv. 21; used as a means of awakening the consciences of the brethren.

The Brethren—typ. i. The Jewish nation.

ii. All mankind who 'have crucified the S. of GOD, and put Him to an open shame.' Heb. vi. 6.

The Cry for Help (xli. 55).

Only to be answered through Joseph—the mediator (xli. 55, 57; xlii. 6). Cp. 1 Tim. ii. 5; Acts ii. 33.

JESUS invites the hungry to come to Him. Isa. lv. 1.

The Father draws the Brethren to Joseph (xlii. 1, 2), so none can come to the true Joseph unless the Father Which sent Him draw him. S. John vi. 44.

The Brothers bow before Joseph—fulfilling (unconsciously) prophecy (xxxvii. 7, 8).

Joseph—(1) recognises his brethren (ver. 7).

(2) remembers the dream (ver. 9).

(3) desires to bring them to repentance.

(4) makes himself strange to them.

So JESUS Christ tests the sincerity of those He loves, and desires to bring to Himself. *e.g.* S. Matt. xv. 22, 23; cp. Heb. xii. 6, 11; Rev. iii. 19.

The Trial of Joseph's Brethren by a similar way to their treatment of him. Wisdom xi. 16.

1. False accusations (ver. 9)—to which they had exposed him.
2. Imprisonment—three days (ver. 17). He was imprisoned three years.

3. The binding of Simeon before their eyes (ver. 24), to recall what they had done to Joseph. Cp. the preaching of Christ crucified to the Jews, who were 'pricked in their hearts.' Acts ii. 37.
4. A test of their sincerity.
 (1) How *had* they dealt with Benjamin? (ver. 16).
 (2) How *would* they deal with Benjamin? (ver. 4).
 (3) Would they have pity on Simeon in bonds?

Result of their Troubles—first awakening of conscience (ver. 21). No mention of GOD as yet.

The Love and Tender Care of Joseph for his brethren through all the trial shown (vers. 19, 25).

This helps to deepen their repentance, and leads them to think of GOD (ver. 28).

Remember—i. Forgive those who have wronged you, if you would be forgiven. S. Matt. vi. 12, 15.
ii. Be kind to those who are unkind to you. S. Matt. v. 44.
iii. Let trials and troubles remind you of GOD and the sins of the past. Num. xxxii. 23.
'From hardness of heart, Good Lord, deliver us.'

N.B.—Tell some story of the sufferings of the Jews in the siege of Jerusalem, when GOD was endeavouring to lead them to repentance for the sin of the crucifixion.

Collect, Ash Wednesday.

Hymn, 249 or 226.

'Sorrowing to Repentance.'

Read—Gen. xlii.: *Text*—2 Cor. vii. 9.

After some time the Father once more draws the brethren to Joseph (vers. 1, 2).

Reuben, who had desired to save Joseph (xxxvii. 22),
Judah, who had pleaded for his life (xxxvii. 27),
come forward to ask for the care of Benjamin (xlii. 37; xliii. 8).

Another Trial granted to The Brethren (ver. 11).

N.B.—Jacob has been brought to complete resignation to the will of God by continued trials,—in the loss of Rachel, Joseph, Benjamin.

The brethren know that it is useless coming to Joseph unless they can show that they are *sincere* (ver. 3), 'sorrowing after a godly manner.'

Some Essentials for 'a sacrifice acceptable, well-pleasing unto God.' Phil. iv. 18.

(1) Liberality (vers. 11, 15)—'they shall not appear before the Lord empty,' *i.e.* 'without a gift.' Deut. xvi. 16; Ps. xcvi. 8.

(2) Honesty—shown by 'double money' (vers. 11, 15). 2 Cor. viii. 21; Rom. xii. 17.

(3) Sincerity—bringing Benjamin safely (vers. 13, 15).

Their Sincerity seen by Joseph—who therefore prepares for bringing them into closer communion with himself (ver. 16); cp. Rev. iii. 20.

Their Humility—shrinking from the honour (ver. 18; cp. S. Matt. viii. 8), and 'Prayer of humble access.'

They 'open their Grief' to the 'Steward' of the house (ver. 19), and hear of *Peace* (ver. 23).

Cp. end of 1st exhortation in H. Communion Office. 2 Cor. v. 20; 1 Cor. iv. 1.

The Patriarchs (1) '*give presents and come into his courts*' (ver. 26; Ps. xcvi. 8).

(2) '*bow down before him*' (vers. 26, 28).

Fulfilling prophecy (Gen. xxxvii. 7).

Cp. S. Matt. ii. 11; and so some day more fully, Ps. lxxii. 10, 11.

(3) '*eat and drink with him.*' Cp. Acts x. 40, 41.

Joseph's Knowledge of his Brethren (ver. 33). Cp. S. John x. 3, 14; also S. Matt. xiii. 54.

'Their eyes holden that they should not know him' at present. Cp. S. Luke xxiv. 16.

'The last first' (ver. 34; S. Matt. xx. 16).

A test of whether they had overcome the 'envy' which had caused their cruelty to himself (xxxvii. 4, 8, 11, 19).

Cp. the trial of the Apostles. S. Paul, of the tribe of *Benjamin;* last of the Apostles, but, by God's gifts of grace, first of all, yet no envy. 1 Cor. xv. 9, 10; Gal. ii. 9.

So also the Jews tried, by seeing the Gentiles (the last) becoming the first. They failed under the trial, and were 'filled with envy.' *e.g.* Acts xiii. 45.

Remember—i. Be sincere with God. Eph. vi. 24.

ii. God sees and knows us, whether we realize His Presence or not. Ps. cxxxix. 1, 2; Prov. xv. 3.

iii. Be willing to see others favoured above ourselves. S. James iii. 16; S. John iii. 30.

Collect, Septuagesima.

Hymn, 88 or 286.

—o—

'In Heaviness through Manifold Temptations.'

Read—Gen. xliv.: *Text*—1 S. Pet. i. 5, 6, or 1 S. Pet. iv. 12, 13.

The Brethren depart for Home—

not yet having received the full reward of their perseverance in repentance;

not yet having realized how God had overruled their act for the salvation of life in the famine.

The Liberality of Joseph—

food 'as much as they could carry.'

money.

One last Trial for the Brethren—to try whether

they had really conquered their envy;

they really loved Benjamin, their father's favourite;

they really loved their father;

and so were ready and fit for the full manifestation of Joseph.

The Cup hidden in Benjamin's Sack (ver. 2).

N.B.—Joseph did *not* practise the Egyptian and heathen custom of divining by means of cups, etc., but he used this for 'making trial' (see ver. 5, margin) of the brethren.

The Accusation of Dishonesty and Ingratitude (vers. 4, 5).

The Indignation of the Brethren—'clearing themselves' (ver. 7, etc.). Cp. 2 Cor. vii. 11.

The Cup found in Benjamin's Sack (ver. 12).

An Opportunity of getting rid of Benjamin, if they desired it (ver. 10). They refuse it, and return with him (ver. 13).

Their Grief on Benjamin's Account (ver. 13). Cp. 1 S. Pet. i. 5, 6.

N.B.—They do not accuse or blame Benjamin, but identify themselves with him.

In the Presence of Joseph.

Another offer of getting rid of Benjamin, if they desired (ver. 17).

Judah's supplication (ver. 18).

„ confession of their sin and deceit at home (ver. 28; xxxvii. 31, 32).

„ love for his father.

They have stood the last trial, and proved themselves sincere.

Remember—i. Strive to conquer your besetting sin, whatever it is, that you may be ready for the manifestation of Christ. S. Matt. xxiv. 44.

ii. Pray for final perseverance. Eph. vi. 13; Phil. i. 6.

iii. Pray for the conversion of the Jews. 2 Cor. iii. 15, 16.

Collect, 4 S. in Advent, or 3 for Good Friday.

Hymn, 185 or 399.

—o—

'Peace be unto You.'

Read—Gen. xlv.: *Text*—S. John xx. 19, and Rev. i. 7.

The time of trial and probation over, Joseph manifests himself to the brethren.

In this manifestation there is a threefold type:—

i. (Already fulfilled.) The appearance of our B. Lord to the eleven Apostles after the Resurrection.

ii. (Future.) The manifestation to the Jews, when the vail shall be taken away from their hearts. 2 Cor. iii. 15, 16.

iii. (Future.) The manifestation to all at the Last Day. Rev. i. 7.

N.B.—The present distress among the Jews (a spiritual famine) is a punishment for their conduct to the Divine Joseph; when they shall acknowledge their sin (Gen. xlii. 21), then JESUS will reveal Himself to them, 'the vail will be taken away' (2 Cor. iii. 15, 16), He will receive them into the 'Goshen' of His Church on earth, to be with Him (S. Matt. xxviii. 20). If they will not repent here, JESUS will be manifested at the last day for their final condemnation (Rev. i. 7).

Made known unto his Brethren (vers. 1, 3). Cp. S. John xx. 19.

Result of the Manifestation—the brethren troubled, terrified (see margin, ver. 3). Cp. S. Luke xxiv. 36, 37; Rev. i. 17.

Words of Peace (ver. 5). Cp. S. Luke xxiv. 38, 39; S. John xx. 19; Rev. i. 17.

He Excuses his Brethren (vers. 5, 8). Cp. our B. Lord's prayer for His murderers, S. Luke xxiii. 34; also S. Peter's plea for the Jews—'through ignorance ye did it,' Acts iii. 17, 18.

The Sin overruled by God for good (ver. 7). Cp. S. John iii. 16; Acts iv. 11, 12.

Their Brother's Power (ver. 9). Cp. S. Matt. xxviii. 18; Rev. i. 18.

His Care for Them—(1) that they may have his continual presence and support. Cp. S. Matt. xxviii. 20.

(2) that 'where he is, there they may be also' (ver. 10). Cp. S. John xiv. 3; Rev. vii. 14, etc.

Tokens of Love (vers. 14, 15). Cp. S. Luke xxiv. 39.

The Joy in the King's House (ver. 16). Cp. S. Luke xv. 7, 10; Rev. xi. 15–18.

The Promise of Joseph Confirmed by the King (ver. 18). Cp. S. John v. 19.

The Brethren sent forth to carry the 'good tidings,'—'Joseph is yet alive' (vers. 9, 17, 18).

Cp. the Apostles sent forth to preach 'the Gospel' (S. Mark xvi. 15),

the chief doctrine of which is the Resurrection. Acts i. 21, 22; ii. 24; iv. 33.

Gifts for the Brethren (vers. 21–24). Cp. Acts i. 4, 5.

Wagons—chariots—probably royal carriages of Egypt.

For (1) assuring Jacob, etc.

(2) bringing Jacob, etc.

Typ. all the spiritual gifts which our glorified Lord gives us, but especially the Sacraments. Cp. Acts ii. 33. Also 'Sacraments—ordained by Christ, as *a means whereby* we receive the Same (Christ), and *a pledge to assure us* thereof.' (Ch. Cat.)

Exhortations to Peace and Unity (ver. 24). Cp. S. John xiv. 27; xvii. 20, 21.

The Reception of the 'Good Tidings'—(1) unbelief (ver. 26). Cp. S. Luke xxiv. 11.

(2) thankful joy (vers. 27, 28). Cp. Acts ii. 41.

Remember—i. Think of the Risen JESUS *every* Sunday.

ii. Use diligently and thankfully the Sacraments.

iii. Be ready for the manifestation at the Last Day. S. Matt. xxv. 13.

Collect, 1 S. a. Easter.

Hymn, 134 or 140.

—o—

'Nunc Dimittis.'

Read—Gen. xlvi.: *Text*—S. Luke ii. 29, 30.

The Journey of Jacob into Egypt (ver. 1).

He sacrifices at Beersheba, where altars had been built by Abraham, Gen. xxi. 33; Isaac, Gen. xxvi. 23, 25.

Encouragements by the Way.—'Visions of the night' (ver. 2).

(1) Fear not to go, etc., though—i. Isaac was forbidden (xxvi. 2), ii. thou art aged.

(2) I will there make of thee a great nation.
Renewal of promise made to Abraham (xii. 2).

(3) I will go down with thee.
Renewal of promise made to Isaac (xxviii. 15).

(4) I will bring thee up again.

Renewal of promise made to Abraham (xv. 16).

(5) Joseph shall put his hand, etc., *i.e.* shall close thine eyes in death.

Cp. the promise to the aged seer, S. Luke ii. 26.

Jacob carried to Joseph by his Sons (ver. 5).

Cp. the Jews carried by their own children (SS. Peter, Paul, John) to Christ the true Joseph. (S. Ambrose.)

The Number which came into Egypt—70 (ver. 27). For the marvellous increase of Israel in Goshen, see Ex. xii. 37; Num. i. 46; Deut. x. 32.

Cp. the rapid increase of the Church of Christ. Acts ii. 41; iv. 4; xxi. 20.

Judah sent before (ver. 28), who had advised his brethren to sell Joseph into Egypt—met by Joseph (ver. 29).

Typ. the future coming of the Jews to the true Joseph, Whom they once rejected and sold, but Who will go forth to meet them, and welcome them to Himself. (S. Ambrose.)

The Meeting of Israel and Joseph (vers. 29, 30).

Cp. Simeon and JESUS. S. Luke ii. 28–31.

The Humility of Joseph—not disguising from Pharaoh the lowly character of his family (ver. 32).

Cp. the lowly family of JESUS. S. Matt. xiii. 55.

'Every Shepherd an Abomination to the Egyptians' (ver. 34), because they killed the animals which the Egyptians worshipped.

Cp. the case of the Good Shepherd of the Sheep, S. John x. 11.

And the Christian Shepherds, who, by their preaching, destroy the god whom this world worships. S. Matt. x. 5.

Remember—i. Trust the leadings of GOD. Ps. xxxvii. 5, 35.

ii. Wait patiently for promised blessings. Lam. iii. 25, 26.

iii. Do not be ashamed of your family if you are of lowly birth. S. James ii. 5.

iv. Be ready to be despised by the world for belonging to Christ. S. Matt. x. 22; v. 11.

Collect, 14 S. a. Trin., or 6 S. a. Trin.

Hymn, 230 or 236.

'Bringing many Sons to Glory.'

Read—Gen. xlvii. 1–27: *Text*—Heb. ii. 10.

Joseph (1) *acts as Mediator* for his brethren with the king (ver. 1).
(2) *presents his brethren* to the king (ver. 2).
(3) *settles them in Goshen* (ver. 6).

Typ. the work of JESUS at the right Hand of the Father—
(1) acting as the Mediator. 1 Tim. ii. 5.
(2) bringing His brethren, made sons of GOD in Him, to glory. Heb. ii. 10; Eph. ii. 18.
(3) settling them in their inheritance—
(1) in the Church on earth,
(2) in heaven. S. John xiv. 3

Joseph brings in his aged father Jacob (ver. 7).

Typ. JESUS bringing in *the Jewish nation*, aged and weary, to GOD. (S. Ambrose.)

Jacob blesses Pharaoh (ver. 10).

N.B.—1. *The faith of Jacob*, realizing his dignity as—
heir of the promise;
ancestor of JESUS, the 'King of kings.'
2. *The humility of Pharaoh.* Heb. vii. 7.

Joseph supplies Food during the famine—
1. to all his brethren;
2. to all the Egyptians who would come to him for it.

Typ. JESUS, (1) in the *spiritual famine in this life* (Amos viii. 11), feeding His brethren, and all who will come to Him (cp. S. John v. 40), by the Ministry of His Church, with the Food of His Word and Sacraments.
(2) *in the life eternal*, so satisfying His people with Himself, that they hunger no more, etc. (Rev. vii. 16, 17).

The Action of Joseph (the Saviour, ver. 25) buying the people for the king, and so laying them under an obligation to work henceforward for him.

Typ. JESUS (the Saviour) *redeeming us* (*i.e.* buying us back) *to God* (Rev. v. 9) by His Blood (Tit. iii. 5), and so laying us under an obligation to work for GOD. 1 Cor. vi. 20; iii. 9.

N.B.—Joseph bought everything for the king, *not* for his own glory. So cp. JESUS. S. John viii. 50.

Remember—i. Our Mediator, JESUS, will make us sharers in His glory. S. John xvii. 24.

ii. If we suffer in the spiritual famine, it is our own fault. S. John v. 40.

iii. Our duty to 'bring forth fruit unto God.' Rom. vii. 4.

Collect, 25 S. a. Trin., or S. a. Ascension Day.

Hymn, 254 or 112.

—o—

'The Adoption of Sons.'

Read—Gen. xlvii. 28 and xlviii. : *Text*—Eph. i. 3, 5.

Jacob prepares for Death, and gives instructions about his burial in Canaan (with Abraham and Isaac, ver. 30).

An act of faith in God's promise—

(1) that his descendants would come again into Canaan in God's own time.

(2) that the Promised Seed—Christ—would be born there.

The *instruction* of Jacob *obeyed* by Joseph (l. 5, 6).

The *act of faith* „ *imitated* „ (l. 24).

'Israel bowed himself upon the bed's head' (ver. 31).

Cp. 'He worshipped, leaning upon the top of his staff.' Heb. xi. 21.

He bowed to Joseph as Ruler of Egypt, fulfilling Gen. xxxviii. 10.

or, He bowed his head in adoration of GOD, for His mercy in granting him his prayer through Joseph.

Jacob on his Bed—weaker in body, but stronger in spiritual power. 2 Cor. iv. 6.

So cp. David rousing himself for one last effort. 1 Chron. xxviii.

Jacob (1) *recounts God's blessings* (vers. 3, 4).

(2) *adopts Joseph's sons*, born from an Egyptian wife, as his own (ver. 5).

So children of Christ by the Gentile Church are adopted as God's children (Eph. i. 5).

(3) *blesses Joseph's children* (ver. 9, etc.).

He puts the Younger before the Elder—acting under the guidance of God (vers. 14, 17–20),

as had been done in his own case (xxxvii. 27).

A Prophetic Act—(1) He foresaw the future superiority of Ephraim. Cp. Num. i. 33, 35; Deut. xxxiii. 17.

(2) He foreshadowed the future preference of the Gentile to the Jew. (S. Aug.)

'He . . . laid his Hand on Ephraim's Head,' etc. (ver. 14).

The use of the outward and visible sign of laying on of hands for conveying the inward and spiritual grace of blessing. Cp. Num. xxvii. 18, 22, 23; Deut. xxxiv. 9; Acts viii. 17, 18; xix. 6; 2 Tim. i. 6.

The Hands Crossed (vers. 13, 14),

foreshadowing the Cross of JESUS, through Whose Death and Passion all blessings derive their virtue.

The Blessing to the Lads given in and through Joseph—'He blessed Joseph and said, God . . . bless the lads' (vers. 15, 16).

So 'GOD the Father has blessed us with all spiritual blessings in Christ.' Eph. i. 3.

The Triple Benediction—1. GOD, before Whom, etc.

2. The GOD Which fed me.

3. The Angel Which redeemed me.

An intimation of the B. Trinity. Cp. Num. vi. 23, etc.

Preparatory to the Gospel Benediction. 2 Cor. xiii. 14.

Remember—i. Prepare for death beforehand—while you can. S. Luke xii. 40.

ii. The plain teaching throughout H. Scripture of GOD'S use of outward means for the conveyance of inward grace.

So cp. Gen. Thanksgiving, 'We bless Thee . . . above all . . . for the means of grace.'

iii. The threefold Benediction which was put upon us ('In the Name of the Father,' etc.), when we were signed with the sign of the Cross in H. Baptism (S. Matt. xxviii. 19), and adopted as the children of GOD in JESUS Christ. Eph. i. 5.

Collect, Christmas Day, or Coll. after Baptism—'We yield Thee hearty thanks,' etc.

Hymn, 192.

The Parting Benediction.

Read—Gen. xlix.: *Text*—S. Luke xxiv. 50, 51.

Solemn act of Jacob at the close of his life.

Gathered the twelve Patriarchs to him—

(1) to hear his words (vers. 1, 2) and commands (ver. 33).

(2) to receive his blessing (ver. 28).

Typ. the solemn act of JESUS before His Ascension.

He gathered His Apostles to Him—

(1) to hear His words and commands. Acts i. 4.

(2) to receive His blessing. S. Luke xxiv. 51.

These last words of Jacob a Prophecy—extending to 'the last days,' *i.e.* the days of the Messiah and His Church, *e.g.* Heb. i. 2.

Cp. JESUS speaking to His Apostles 'of the things pertaining to the Kingdom of GOD,' *i.e.* the Church. Acts i. 3.

Hence Jacob's words have a double application—

(1) Literal—to the twelve tribes of Israel.

(2) Spiritual, mystical—to the Church of Christ built on twelve foundations, viz. the twelve Apostles of the Lamb. Rev. xxi. 14.

They contain warnings, instruction, and encouragement for the Church under varying circumstances and times.

Reuben, as first-born, entitled to—

Priesthood.
Kingdom.
Blessing of First-born.
} These, for Reuben's sin (xxv. 22), transferred to { Levi. Judah. Joseph.

Warning against asserting any power in such a way as to take the place of Christ.

N.B.—S. Peter's care not to claim any power for himself. Acts iii. 12.

Contr. the claims of the Successors of S. Peter at Rome, *e.g.* Infallibility. 2 Thess. ii. 4.

Simeon and Levi associated by Jacob, who condemns their united act of cruelty to the Shechemites (xxxiv. 26).

Their punishment, through the zeal of Levi (Ex. xxxii. 26–29), was overruled for good; and the Simeonites, intermingled with Judah (Josh. xix. 1), and the Levites, scattered through the Tribes, became the Teachers of GOD'S people (Deut. xxxiii. 10).

'From Simeon came the Scribes, and from Levi the Priests.'
S. Hippolytus.

Typ. the Chief Priests and Scribes, who, under the guise of zeal for the Law, cruelly slew JESUS Christ.

As a punishment, they are now scattered through the world.

Judah—'He whom thy brethren shall praise,' fulfilled in David, *e.g.* 1 Sam. xviii. 7.

Cp. David's words of Christ. Ps. lxxii. 15.

'Thy hand shall be on the neck of thine enemies,' fulfilled in victories of David, etc.

Typ. the triumphs of Christ. Ps. cx. 1; 1 Cor. xv. 25.

'Thy father's children shall bow down before thee,' fulfilled in David. 2 Sam. v. 1–4.

Typ. Christ. Ps. lxxii. 11; Phil. ii. 10.

'Judah is a lion's whelp.' The standard of the tribe of Judah was a lion.

Typ. Christ. See Rev. v. 5.

'From the prey,' etc.

Typ. Christ rising victoriously from death.

'He stooped,' etc.

Typ. the humiliation and exaltation of Christ. Ps. lxviii. 18; Phil. ii. 8, 9.

'The sceptre,' etc.

Shiloh understood by all ancient writers of the Messiah, and 'of His Kingdom there shall be no end.' S. Luke i. 32, 33.

'Unto Him shall the gathering,' etc.

Cp. S. John xii. 32; xi. 51, 52.

'Binding His foal,' etc.

Cp. the entry of Christ into Jerusalem. S. Matt. xxi. 5–12; also Rev. xix. 11–14.

Zabulon and Issachar.

These two tribes represent—(1) the life of commerce.
(2) the „ agriculture.

The two states of the world with which the Church has to do; so Christ taught from ships at Capernaum in Zabulon, S. Luke v. 3, and 'went about all the cities and villages teaching,' S. Matt. ix. 35.

Dan—a judge—yet a serpent, *i.e.* an agent of Satan. Gen. iii. 1; Rev. xii. 9.

Dan introduced idolatry into the ancient Church of GOD settled in Canaan. Judg. xviii. 1–31.

Hence the name of Dan omitted from the Tribes. Rev. vii. 4.

'Without are idolaters.' Rev. xxii. 15.

Cp. the 'Serpent in the way' of Christ, endeavouring to turn aside to himself the worship due to GOD. S. Matt. iv. 9.

Warning to the Church, not to allow any perversion of that worship and honour due to GOD only. Rev. xxii. 8.

Gad—typ. the Church as a spiritual army (Cant. vi. 4) engaged in warfare, sometimes seeming to be vanquished, but the pledge of final victory from Christ. S. Matt. xvi. 18.

Asher—typ. the blessings which follow on victorious conflict. Cp. Rev. ii. 17.

Naphtali—typ. the love of Christ, and His goodly words of comfort to the Church.

Joseph—lit. allusion to Ephraim, and the temporal kingdom of Israel; typ. the Kingdom of Christ.

'A fruitful Bough,' type of Christ, the Branch. Jer. xxiii. 5.

the true Vine. S. John xv. 1–5.

The sufferings of Joseph as type of Christ drawn out above.

The Shepherd, type of the Good Shepherd. S. John x. 14.

The Stone, ,, Chief Corner-Stone. Acts iv. 11.

Benjamin—lit. fulfilled in Saul. 1 Sam. xi. 6; xiv. 47.

Typ. S. Paul of tribe Benjamin, who at first 'ravened as a wolf' against the Church (Acts xxvi. 11), but afterwards preached the Faith. Gal. i. 23.

The last Commands of Jacob—'Bury me with my fathers.'

An act of faith. (See note on xlvii. 29, 30.)

His Peaceful Death (ver. 33).

Remember—i. Jacob warns, instructs, and encourages *us*, as members of the Church. Apply his words to ourselves. S. Matt. xiii. 9.

ii. The commands of JESUS, given to His Church before His Ascension, are given to *us*. See that we carry them out. Rev. xxii. 14.

iii. The blessing of JESUS, given at His Ascension, may be ours through the channel of His Church and His Ministry. S. Matt. xxviii. 20; 2 Cor. xiii. 14.

Collect, S. Simon and S. Jude.

Hymn, 352.

—o—

'The Mourning of the Children of the Bride-chamber.'

Read—Gen. l. 1–14: *Text*—S. Matt. ix. 15.

The Death and Burial of Jacob—typ. the taking away of the Divine Bridegroom foretold by our B. Lord—

i. In His Death and Burial.

ii. In His Ascension.

(For Jacob as type of the Divine Bridegroom, see notes on Gen. xxix.)

I. IN HIS DEATH AND BURIAL.

Reverence for the Dead Body of Jacob shown by Joseph, etc.

1. Expressive of love and respect for Jacob.
2. ,, faith in the Resurrection.

Cp. the reverential love shown by Joseph of Arimathæa, etc. for the Body of JESUS. S. John xix. 38, 39.

The Body Embalmed. Cp. S. John xix. 40.

The Mourners—the twelve sons of Jacob.

Cp. the Apostles, Holy Women, etc.

The Obedience of Joseph, etc., to their father's word (ver. 5).

Cp. Joseph of Arimathæa fulfilling the word of GOD (spoken by Isaiah xxii. 16; liii. 9). S. Matt. xxvii. 60.

The Time of Mourning—(1) In Egypt 70 days. (The Egyptians mourned seventy-two days for a King.)

(2) At the Grave seven days. Cp. Ecclus. xxii. 11, 12.

II. IN HIS ASCENSION.

Cp. the Penitential Seasons of the Church and her Fasts, etc.

Also the longing of (1) the Church Militant. Tit. ii. 13; Rev. xxii. 20; Prayer in Burial Office, etc.

(2) the Church at rest. Rev. vi. 9, 10.

Remember—i. Reverence and care for the dead. Tobit i. 16, 17; ii. 3-9; Acts viii. 2; ix. 37.

ii. Obedience to the last commands of JESUS. S. Matt. xxvii. 20.

iii. Pray, and prepare for the coming of Christ. S. Matt. vi. 10; 2 S. Pet. iii. 11-15.

Collect, 'Almighty GOD, with Whom do live,' etc., Collect in Burial Office (adapted).

Hymn, 217.

—o—

'The Vail taken away.'

Read—Gen. l. 14, etc.: *Text*—2 Cor. iii. 15, 16.

The Brethren now see that 'the Father has given all things into the hand of his beloved Son' Joseph. S. John iii. 35.

They fear the consequences of Joseph's power to themselves, they come and humble themselves before Joseph, and confess with sorrow their past sin.

i. **This in Part Fulfilled at Pentecost**—

when the Jews heard that GOD had made that same JESUS, Whom they had crucified, both Lord and Christ (Acts ii. 36), they were pricked in their heart, confessed their sin, and pleaded for pardon. Acts ii. 37.

Joseph explains how God has overruled for Good their Sin—even 'to save much people.'

So cp. the explanation of what God accomplished through their sin in crucifying JESUS. Acts iii. 13-16; iv. 12.

The 'promise to them and to their children.' So cp. Acts ii. 38, 39; iii. 26.

ii. **This to be Fulfilled Completely**—

when the 'vail of unbelief shall be taken away' from the heart of the whole Jewish people, and they 'shall turn to the Lord.' 2 Cor. iii. 16.

Remember—Pray for the conversion of all unbelievers, and especially of the Jews.

Collect, 3 for Good Friday.

Hymn, 363.

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